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New England Craftsman

Devoted to the Interests of Freemasonry

FEBRUARY, 1912



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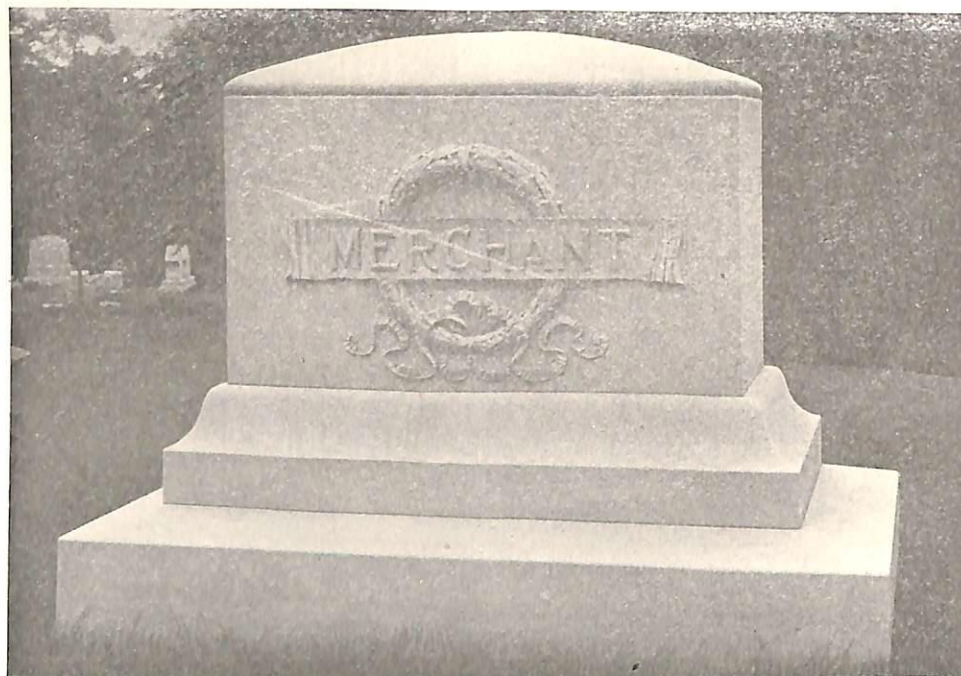
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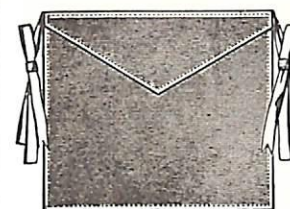
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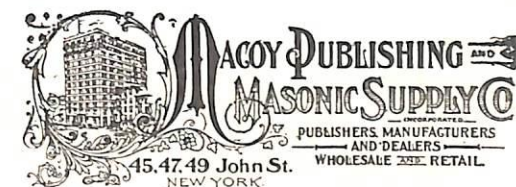
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NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

Vol. 7

February, 1912

No. 5

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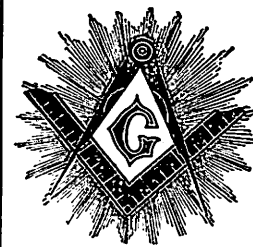
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The Holy Saints John

The Freemason's Chronicle

TO the real student of Freemasonry the answers to the three great questions which so deeply affect man are important enough to merit our attention. Whence came you? This primary question, so well known to Masons, is answered only in a certain enigmatical way by Masonry, which is perhaps the only associate body of man who attempt to answer it at all. We know of no religious sect who ever puts the question, much less attempts its answer. Yet to the average Mason the answer to this question conveys perhaps little or no meaning. Let any Mason who may read these lines arise in his Lodge and ask for an explanation by the Master. He will probably find that the Master knows little or nothing of the subject, although his very exalted position in the Lodge should have been attained only by his ability to answer this and many other questions which might be put to him, to his possible confusion. This is not said in any derogatory sense, but only to show that many obscure references in the ritual of Masonry are not considered worthy of deeper investigation by the average man.

In order to throw some light upon its answer, we should first know, as far as may be written, just who and

what the Holy Saints John were. That they were contemporaries of the Great Master Jesus can be admitted, and to obtain further knowledge of them we must take the historical means at our command and endeavor to trace their history through those precepts and teachings they lived and died for. The two Masters, John the Evangelist, and John the Baptist, as they are commonly called, though sons of different parents, were brothers indeed, brothers in acknowledgment of their sonship to the Father God. Brothers of a Lodge not then known in public as Masonic, but of a fraternity known as the Essenes, whose lives and teachings were actually Masonic in a sense little dreamed of by the average present day Freemason. At the time of Jesus, the Jews were divided into three sects in religious thought, the Pharisees, whose lip service was so frequently condemned by Jesus, and the Essenes whose name is not even mentioned in the Gospels, and whose views and methods of life are clearly shown in the writings of Josephus and Philo Judeas. Their fraternity was crystallized around two truths only, the Fatherhood of God and the Brotherhood of man. Does not present day Masonry present a clearer statement?

The Master John, called the Baptist, was related to Jesus through his mother, and was about nine months his senior in age. The Evangelist, he whom Jesus loved, was not related by the ties of blood to Jesus, but both Johns are known to have been members of the Essenic community, although their relative positions therein is now difficult to trace. In a Masonic Lodge in Germany is carefully preserved a Latin manuscript which purports to be, and most probably is, a literal translation from an ancient document describing the life and death of Jesus, and originally written by an actual eye-witness of the crucifixion. This letter was written about seven years after that event, by an Essene to his Brothers, the Essenes of Alexandria, and contains much of interest to students of the subject. The writer shows clearly that Jesus was not only a member of the Essenes, but had obtained Mastership in that Order. He also shows that John the Baptist was also initiated into their Order, and his life's work cheerfully taken up in support of his superior, Jesus. When all this is clearly apprehended, and the actual work and co-operation of the Essenes realized, we obtain a rational normal view of the life and work of Jesus, and what the Holy Saints John, of Jerusalem, really means.

From the above statement it would seem that Jesus was a Mason, and so he was, one of the greatest Masters of Masonry its illustrious records can show. Read again His sayings, and His work proclaims Him the Mason, just and upright, over and over again.

His symbolic language, His carefully veiled allegory, and His deeds of love to all, show that real genuine Masonry lay deep in His heart. In His work, the two Johns His brothers in Masonry, ably assisted.

The two Johns are today admitted by Masons to be patrons of our Ma-

sonry, but they were more than that, they were Masons in high standing, who occupied their position by deserving it, and by being worthy and well-qualified to exemplify its precepts by living them, and dying for them.

The history of the Essenes, meagre though it be, is too long to give in full here, and the reader is referred to the book, "The Crucifixion, by an Eye-witness," for a full description of this Masonic community. In the ritual Masonry of Illinois, the Masonry of today is directly traced through the line of the Essenes of Judea and their manners and customs are there given.

With the above explanation, we may revert for a moment to the question "whence came you?" and supplement here another "what did you come here for?" and still another, "whither are you going?" These three questions have always been the great ones of all ages, and their answers turn upon the teachings of Masonry, which actually deals with them. In other words, let him who reads carefully, note your origin was the same as the Holy St. John of Jerusalem. Let him who reads ascertain for himself what that may mean. The object of that journey, what you came into the world to do, is the same object so ably performed by the Saints John of Jerusalem, and the direction of your life's journey has the same attainment as a goal as that made by the Saints John.

These Masters and Exemplars of Masonry studied their subject, lived it in every detail, full of splendid humility, fighting the good fight for light and liberty, and died for the truths they so nobly exemplified, having perfected themselves on earth, as far as their abilities permitted, to reap the reward of good men and Masons—a spiritual service of work for their fellowmen and their own ultimate perfection.—G. D. S., in the "Globe."



New Masonic Temple

Chelsea, Mass.



THE dedication of the new Masonic Temple in Chelsea, Mass., Wednesday, January 18th, is another step in the progress of that city from the ruins of the great fire of 1908 to the growing beauty of a new city with handsome buildings and convenient homes which now greet the eyes on every side, Masonry received a heavy blow by the fire for not only was the Masonic Hall with its contents destroyed but a large number of the brethren were cramped by personal loss. With commendable courage the brethren determined that a new and more beautiful Temple should be erected for Masonic use. That new Temple has been dedicated by Grand Master Everett C. Benton and other officers of the Grand Lodge. The grand officers were conducted to the hall by a committee representing Robert Lash and Star of Bethlehem Lodges.

As the procession of grand officers entered the lodge room, Grand Marshal George C. Thacher, announced "The Most Worshipful Grand Master and officers of the Grand Lodge of Massachusetts."

Grand Master Benton was received by Worshipful Master Alfred W. Martin of Star of Bethlehem lodge, and responded to the welcome extended.

Accompanying Grand Master Benton were the following officers of the grand lodge who assisted in the dedicatory ceremonies. Deputy Grand Master A. F. Dow, Senior Grand Warden Harry P. Ballard, Junior Grand Warden Herbert F. French, Grand Marshal George C. Thacher, Grand Tyler George W. Chester, Grand Chaplain Rev. R. Perry Bush, Senior Grand Deacon Charles E. Hatfield, Junior Grand Deacon Harry G. Pollard, Grand Stewards Albert C. Ashton, Edmund

S. Young, Claude H. Clark and Frank E. Buxton.

Others accompanying the grand master were Past Grand Masters Dana J. Flanders and J. Albert Blake, Past Deputy Grand Masters W. H. L. Odell, W. H. H. Rider and L. C. Southard, Past Grand Wardens Oliver A. Roberts, W. H. H. Soule, F. W. Meade, W. M. Belcher, Charles E. Phipps, Charles S. Robinson, District Deputy Grand Masters Roscoe Learnard, Charles A. Esty and Robert W. Oliver and E. G. Brown, Grand Secretary Thomas W. Davis, Grand Lecturer Fred L. Putnam.

Grand Master Benton then proceeded with the work of dedication and following a selection by the quartet appropriate to the occasion, prayer was offered by acting Grand Chaplain Rev. W. H. H. Rider.

Worshipful Master Martin then ad-

ressed the grand master, stating that if the building should meet the approval of the grand lodge it should be dedicated to Masonic purposes, agreeably to ancient form. After an examination of the temple by the proper officers wine and oil were then poured upon the lodge according to ancient Masonic custom, and by direction of the grand master, the grand marshal then proclaimed that the temple had been solemnly dedicated to the purposes of Masonry.

Grand Master Benton paid a high compliment to the Masons of Chelsea for the great work they have done in building the new temple. Rev. R. Perry Bush, D.D., delivered the closing address paying tribute to the loyalty of the Chelsea brethren that had overcome all difficulty and provide a beautiful and convenient home for the craft.



BEFORE SUNRISE IN WINTER

A purple cloud hangs half way down;
Sky, yellow gold, below;
The naked trees, beyond the town,
Like masts against it show;

Bare masts and spars of our earth ship,
With shining show-sails furled;
And through the sea of space we slip,
That flows all round the world.

—Edward Rowland Sill in Zion's Herald.

History of the Ancient and Accepted Rite in Ireland

From an Address made by the

Right Hon. Gerald Fitzgibbon, LL.D., 33°.

The following history of the Ancient and Accepted Rite in Ireland is from a report presented to The Grand Chapter of the Prince Masons of Ireland at the triennial convocation held at the Freemasons Hall, Dublin, May 19, 1909. The intimate relation of the Freemasonry of Ireland with the early history of Freemasonry in New England, particularly Royal Arch and Templar Masonry, ensures our interest in whatever historic revelations are unfolded by our Irish brother investigators.

The Royal Arch and Templar degrees were brought to Boston in 1769 by a company of Irish soldiers. The Royal Arch was already known in a very limited degree, having been conferred in an informal and irregular manner at Fredericksburg, Va., in 1753, and by a lodge in Philadelphia shortly before it was worked in Boston. Never until August 28, 1769, had the degree been conferred in America, in a lodge especially organized as a Royal Arch lodge, absolutely separate from and independent of lodge control, with its own officers and laws for government.

There were in Boston at that time certain Irish brethren, connected with the British army that had been sent to New England for the purpose of aweing the inhabitants into due submission to the authority of the British king. These brethren with the assistance of six others who were probably members of the Lodge of St. Andrew, which was an "Ancient" lodge, formed the Royal Arch lodge of Boston, now known as St. Andrew's Royal Arch Chapter, and the first Masonic body established in America that can claim to have been a Royal Arch body from its beginning. Equal credit is also due the Irish brethren for the introduction of the Templar degree, which at that time was no doubt considered an appropriate climax of esoteric investment. The record of the conferring of the Knights Templar degree, in the Royal Arch lodge of Boston, August 28, 1769, has the unique distinction of being the oldest in the world. This statement is supported by the late William James Hughan who said of it that it is "the earliest known reference in the world to the Degree of a Masonic Knight Templar."

The Royal Arch degree now known in the United States is not the same that was taught by the founders of the Royal Arch lodge in 1769. From some source, that we have been unable to trace, a different ceremony was introduced during the last decade of the eighteenth century, which was undoubtedly substantially that in use at the present time. What the discarded ceremony was like we cannot say, but from some hints in the records, and after a considerable reflection on the subject, we are inclined to the opinion that the motive of the original Royal Arch degree may be found in the story of Noah and the flood.—Editor.



THE course of Freemasonry in Ireland is distinguished, and has been peculiarly affected, by two incidents. The first was our complete exemption from the "Great Schism" of the "Antients and Moderns," which divided Great Britain for more than sixty years, and was happily closed on St. John's Day, 1813, by the establishment of the "United Grand Lodge of England." We owe much to this exemption, and

especially the primitive simplicity of our Constitution, Rites, and Working.

The other incident to which I refer was personal: it was the unexampled reign, and the unique influence of Augustus Frederick Duke of Leinster, "Ireland's Only Duke" as he then was. For more than sixty years, from 1813 to 1874, he was the Grand Master of the Craft; he obtained and he worked every Degree, and he became the Head of every Governing

Body in our Order. In 1817 he was installed as Sovereign Commander of the "Metropolitan College of Heredom," which then ruled the Rite of Perfection. In 1824 he was named as the Sovereign Grand Commander in the Warrant which constituted our Supreme Council of the 33°. In 1829 he became First Principal of the Grand Royal Arch Chapter. In 1836 he became the Head of the "Supreme Grand Encampment" of Knights Templars. He presided over the "Grand Council of Rites" from 1838 until it merged into this Grand Chapter of Prince Masons, of which he was the first President. It is literally true that he left his mark upon every part of the Irish Masonic System. He was ever jealous of innovation; he disliked histrionic display; to him we owe the simple dignity of our Ceremonials, and the exclusion from Ireland of Spurious Rites and superfluous Degrees.

As to the History of Craft Masonry, I do not sympathize with those prosaic Annalists who deny, or who refuse to accept, anything of which it is impossible to produce better evidence than tradition or probability. On the other hand, I cannot go with the opposite school of Historians who invest Freemasonry with every attribute which imagination can supply. Our Irish tenacity of the principle that Masonic Knowledge should be communicated by oral tradition only, makes it especially difficult for us to produce much ancient documentary evidence; but I am convinced that long before the transition from Operative to Speculative Masonry, probably for centuries, possibly even before the days of Solomon, the Craft existed as an organized Society or Guild. Personally I believe that genuine Masons were "made in Germany," and in England too, throughout the Middle Ages. The change took place during the close of the Seventeenth and the opening of the Eighteenth Century. Evidence is accumulating that it was gradual, and not simultaneous in different Coun-

tries. Ireland was very early in the field. Recent research among the MSS. of Trinity College has brought proof to light that Freemasonry of the Speculative type was known within the precincts of Dublin University before the Revolution of 1688. The German Historian Kloss quotes an official list issued by the Grand Orient of France in 1788, in which a Lodge in Walsh's Irish Regiment, then in the French Service, is stated to have been constituted in 1688. When the Grand Lodge of Ireland, for the first time in the history of Grand Lodges, issued numbered Warrants to Subordinate Lodges, Lodge No. 1, Cork, on submitting to its Jurisdiction, claimed, and got, the first place upon the Roll, by right of its previous existence as an autonomous Body—in effect as a **Grand Lodge** in Munster. The independent Authority of the Master of a Munster Lodge, as early as 1713, rendered the Initiation "at sight" of "the Lady Freemason" as an Entered Apprentice, not merely possible, but, in a sense, "regular."

Before 1743—how long we know not—the Royal Arch existed here. It is believed to have been an early development of the Chair Degree of the Ancient Craft. It differs in Epoch, in Legend, and in **Status**, from the Royal Arch as known elsewhere.

So long as the Mark Degree has been worked in Ireland it has always been subordinate to the Royal Arch, and a necessary qualification for admission to it.

One of the most significant circumstances in the whole history of Irish Masonry is recorded by Frederick Dalcho, the chief promulgator of the Rite of 33 Degrees.

On February 20, 1788, a Royal Arch Chapter working in Charleston under a Dublin Warrant, formed a junction with "the Sublime Grand Lodge of South Carolina," and its Members were received, free of expense, into the High Degrees worked by that Lodge, and were "acknowledged as high as the 13th Degree inclusive."* That Sublime Grand Lodge

* Dalcho's Masonic Orations, p. 64.

was then working the Rite of Perfection of 25 Degrees, and in 1801 it constituted itself as the first Supreme Council for the United States of America of the "Ancient and Accepted **Scottish Rite**" of 33 Degrees. Why "Scottish" is a question. That Rite was promulgated on December 4, 1802, and every Regular Supreme Council of the world now, directly or indirectly, holds a Warrant in which the Charleston Council is styled the "Mother Supreme Council of the world." The acknowledgment by this indisputable authority of the Irish Royal Arch as the 13th Degree establishes conclusively that our Working up to that Degree is equivalent to, and dispenses with, all or any of the lower Degrees worked elsewhere.

The Grand Lodge of Ireland, and the Supreme Council of the 33° for Ireland, have never recognized any "Side Degrees" or "By Degrees" whatever. Every Degree worked in Ireland is a Regular Degree, and when lawfully conferred, it covers all Degrees below it, as a qualification for advancement in the Ancient and Accepted Rite. Among the Degrees of which the Sovereign Grand Inspectors General of the 33° for the United States were in possession in 1801, Dalcho mentions "the Royal Arch as **given under the Constitution of Dublin**."† No similar recognition was accorded to the Royal Arch of any other Constitution.

"Chivalric" or "Templar" Degrees have, at all times since their introduction in Ireland, been included with but **above** the Royal Arch, and with but **below** the Rose Croix, as essential qualifications for the Higher Degrees of the Ancient and Accepted Rite.

It is an interesting question, too difficult and too obscure for me, how far these Templar Degrees owed their introduction into Ireland, and soon afterwards from Ireland into Great Britain and the American Colonies, to

† Ibid., p. 69.

the Jacobites. The "Wild Geese" flew far and wide, and Irishmen were on both sides in most of the fighting, during that stirring time. Craft Masons, whether Irish, French or Germans, when they came here from the Continent, seem to have communicated any Degrees which they had obtained abroad to those whom they deemed qualified to receive them at home. The first Templar Degrees of which we have authentic record, were conferred in Craft Lodges; but probably before 1769, and certainly from 1774, Chivalric Degrees have been continuously worked in Ireland, and none but Royal Arch Masons have ever been admitted to them. The Degrees which are now governed by the "Great Priory," in succession to the "Early Grand Encampment" and the "Supreme Grand Encampment" of Ireland, have, since the "Convent General Convention" of 1895, been recognized by our Supreme Council as covering the Regular Degrees from the 14° to and including the 17°.

I now come to the Rose Croix. We believe Ireland to have been the first English-speaking country to receive the Eighteenth Degree. The Irish Templars first obtained it from France at the hands of Pierre Laurent and Emmanuel Zimmermann, on Jan. 20, 1782, and it has ever since been rigorously reserved for Templar Masons. The "Kilwinning" and "Original" Chapters, which still exist, date from that day, and they constitute a Governing Body for Prince Masonry; of which, through the Council of Rites, our own Grand Chapter is the lineal successor. This Chapter remained the independent and autonomous Governing Body of the Rose Croix until it came under the Supreme Council of the 33° in 1905. We had an Irish Rose Croix Chapter working in Lisbon until 1872, and we have reason to believe that our Original and Kilwinning Chapters are both older than the Bristol Chapter, which derived its knowledge of the Degree from Ireland.

On February 17, 1796, a "Grand Sublime Council" was opened in Dublin by the Rose Croix Masons, for working still Higher Degrees; and on June 1, 1802, under a French "Constitutional Warrant," the "Metropolitan College of Heredom of Ireland" was opened in Dublin under the authority of Emmanuel Zimmermann, with John Fowler for its first Grand Commander, as the Governing Body of the "Order of Philosophical Masonry in all its Branches." This College continued to confer and to govern the Higher Degrees of the Rite of Perfection until 1824. These included the Degrees now known as the 28° and 30°, and the Highest or "Sublime" Degree, the twenty-fifth in number, which is described in the Minutes of the College as the "Ne plus ultra of the Science of Masonry in this Kingdom."

This is the very phrase by which Dalcho described the thirty-third and last Degree of the Ancient and Accepted Rite. It was not known in Ireland by that number before 1824, because the "Rite of Perfection" consisted of twenty-five Degrees only, and continued to be worked until 1824; but it is capable of indisputable proof from existing documents that this "Sublime Degree" combined in itself the essentials of both the 32° and the 33° as now known to us.

In an extant O.B. "ratified in St. Patrick's Cathedral, Dublin, on May 26th, 1811," again "verified on June 25th, 1825," and attested under the hands of John Fowler and the Duke of Leinster (the first and second Grand Commanders of the Metropolitan College of Heredom), we find that those who were admitted to the Sublime Degree of the Rite of Perfection bound themselves to acknowledge no higher Degree, and undertook to discharge the Duties of "Inspectors General."

Thus, step by step and without a break, we can trace all the Degrees at any time worked in Ireland, from the First or Entered Apprentice Degree, to the Highest Degree of Inspector

General, as forming one continuous Series, in which each Degree is required to qualify its possessor for further advancement.

It remains to explain the occasion and the manner of the Institution of the Rite of 33 Degrees.

Soon after the establishment of Speculative Masonry, and throughout the Eighteenth Century, there arose in Europe and in America, new and fanciful "Degrees," to be reckoned by hundreds, some say by thousands; and fantastic "Rites," all purporting to be Masonic, were invented in divers Countries. All "the wisdom of the Egyptians" the Magi and the Mystics, Hermetic and Cabalistic conceits, and Occult Science falsely so called, were engrafted upon the primitive Masonic stock, obscuring the Symbolism and debasing the Teaching of the Ancient Craft. The career and the fate of Cagliostro are enough to indicate the danger which threatened the reputation of Freemasonry in the end of the Eighteenth Century. We owe the formulation of the Ancient and Accepted Rite to the original Supreme Council of the United States, now of the Southern Jurisdiction. Its object was to identify genuine Freemasonry, to check further innovation, and to procure acceptance for a rational Standard of Uniformity.

The Framers of the new Rite took the appropriate motto "*Ordo ab Chao*." In 1801 the Sublime Grand Lodge of South Carolina constituted itself the Supreme Council of the 33° for the United States; and on December 4, 1802, it addressed a Manifesto to the "Free and Accepted Masons of all Degrees, Ancient and Modern, over the Two Hemispheres," with the object of inducing them to join "one Band of the Brotherhood to dwell together in Unity," holding the same Principles, and, so far as possible, adopting the same Ceremonies. This action has been justified, and it has been rewarded, by the general adoption of the Ancient and Accepted Rite.

The Manifesto bears the names of Colonel John Mitchell as the Grand Commander, and Dr. Frederick Dalcho as the Lieutenant Grand Commander, of the United States of America, each styling himself a "Sovereign Grand Inspector of the 33°." It embodied a Report signed by Dalcho, stating the principles on which the Rite had been framed, and these were elucidated by certain "Orations" in which he advocated its adoption, and which have since been regarded as Masonic Classics.

The Rite retained all the essentials of the Rite of Perfection. Though the number of Degrees was raised from twenty-five to thirty-three, the Highest Degree of the older Rite retained its pre-eminence, though it was divided into the 32° and 33°. This division was justified by attributing the status of a distinct Degree to the appointment by Frederick the Great of a "Council of Nine" as the Supreme Executive of the Rite of Perfection. The full number of Degrees was made up by recognizing seven selected Degrees of lower Grades.

Considerable liberty was exercised by each Jurisdiction which adopted the new Rite, as well in its Ceremonial as in the choice of the Degrees which should be worked; thus it was that in Ireland much of the Ancient Working of the simpler Rite of Perfection has been retained, and Side Degrees have been omitted.

Ireland's connection with the change was intimate and remarkable. Our Metropolitan College continued to work the Rite of Perfection until 1824, but in and after 1802 it was in direct fraternal communication with the Supreme Council of the United States—just as the Irish Royal Arch had been with the Sublime Grand Lodge of Charleston in 1788. Colonel John Mitchell is believed to have been initiated in an Ulster Lodge before he went to America. Frederick Dalcho is believed to have been initiated in St. Patrick's Lodge, No. 656 under the Irish Constitution, at Baltimore in Maryland. Hence their in-

timate knowledge of Irish Degrees, and of Irish Working. That Dalcho was a "friend" of John Fowler, the Commander and an Inspector-General of the Metropolitan College of Heredom from 1801 to 1817, appears in the Minutes of our own Supreme Council of the correspondence between them, which began before 1802 and was continued until it was ended by the War of 1812. This correspondence ultimately, but not until 1824, led to the acceptance of the Warrant which constituted our Supreme Council of the 33° under the Duke of Leinster as the first Sovereign Grand Commander for Ireland.

I close by mentioning an earlier but most interesting incident, of which you can see the significance for yourselves.

Soon after the promulgation of the Ancient and Accepted Rite, John Fowler, on behalf of the Original Chapter of Prince Masons, and of the Metropolitan College of Heredom for Ireland, of which he was the Commander, asked his friend Dalcho for permission to print in Dublin the documents relating to the New Rite. The request was regarded as an honor, and was at once granted. Here is a copy of the Book!*** It is headed by a copper-plate engraving of the Arms of the Metropolitan College of Heredom of Ireland. In these Arms the Initiated can trace Insignia of every Degree worked in Ireland, from the Rose Croix to the Inspector-General's Degree. These include the Standards of the 32°, and the Eagle of the 30°, the Austrian and Russian Imperial Eagle, introduced into Masonry by "the Emperors of the East and West," which recent Archaeology has identified with the Totem of the Accadian City of Lagash, dating back 2000 years before the Christian Era, and brought into Europe by the First Crusaders.

The Dublin Edition of Dalcho's Book was printed seventeen years be-

***Dr. Dalcho's *Masonic Orations*: Dublin, Printed by John King, Westmoreland Street, 1808.

fore the 33° was known or authorized to be conferred by that number in Ireland. Ireland in 1824, England in 1845, and Scotland in 1846, for the first time accepted Patents of Constitution for Supreme Councils of the 33°. In 1811 a copy of this Book was presented by the Metropolitan College to the Duke of Kent, as the Illustrious Commander of the Governing Body of the Sublime Degrees in England, and it was acknowledged by a gracious letter from Kensington Palace, expressing the gratification with which that introduction to the Ancient and Accepted Rite had been received.

Masons' Marks

THE prototype of the modern "trade union" was the medieval workman's "guild." The Trade Unions of today do not favor apprenticeship, but in the Middle Ages the working-man, or, at any rate, the handicraftsman, served a long apprenticeship, and when he had mastered the secrets of his craft was admitted into his guild—which was a very jealously guarded privilege. These guilds were not only wealthy, but were exceedingly powerful, and they represented the whole strength of the middle-class and producing community. Naturally so important a body as the stone masons had their own guild. Upon the stones of the cathedrals and churches built at that time are curious marks carved by these masons. In many cases the stones thus marked are placed in obscure, and not easily accessible, situations, in others they are plainly to be seen, but though this fact was well known it attracted but little notice. It was left to Mr. George Godwin, the Editor of the "Builder," to discover their significance, and he submitted a paper upon this subject—which he had made peculiarly his

I trust that the dates and incidents which I have mentioned will incline you to be faithful to the Traditions of Irish Masonry, and will increase your respect and affection for the simple but solemn Ceremonials to which we have been here so long accustomed. I have tried to show that the impressive Formularies of the old Rite of Perfection still survive among us under the Rule of the more modern Council to which you now bear Allegiance; and also to give you grounds for believing that for more than two hundred years Ireland has held a forward place in the ranks and progress of Freemasonry.

own—to the Society of Antiquaries, in 1841. This led to a careful investigation of these masons' marks, not only in Great Britain, but in France and Germany and Italy, and upon the relics of the famous buildings of antiquity. This habit of thus marking the stones reached its height in the sixteenth century. These marks have been thought by some to be the signs of a secret language, and the fact that some of them do resemble certain Runic characters is, perhaps, the reason for such a theory; but it has been abandoned by those who have made this interesting subject their special study. Their unanimous opinion now is that they are the signs-manual of those cunning artificers in stone under whose hands "the conscious stone to beauty grew."

Authorities are agreed that these marks may be roughly classified into two groups—"the false or blind mark of the apprentice, displaying an equal number of points, and the true mark of the fellow-craft or passed mason, consisting of an unequal number of points." Not infrequently two marks are found upon the same stone, and this has been thought to prove that the stone was first worked by the ap-

prentice, who engraved upon it his own mark, the second mark being that of the master-mason who finished it, or who passed it as satisfactory. Another view is that the first mark was that of the master-mason, while the second was made by the overseer, or, as we should call him now, the "clerk of the works." M. Didron, a great French authority on this subject, holds this view. He states that the marks of the overseers are usually monogrammatic and are placed separately upon the stones, while those of the masons are symbolic of their craft, taking the form of mallets, trowels, etc. Still another theory to account for these marks is that the masons were paid by piece-work, and that the mason affixed his own sign to his work in order that there might be no difficulty in computing the amount of remuneration to which he was entitled. Mr. Godwin believed that the resemblance which these masons' marks bear in different countries proves that the Masons' Guilds were associated.

This custom of marking a man's work with his own sign-manual was a very general one in the Middle Ages; indeed, the practice was enjoined by statute in the reigns of Henry III. and Edward I., and, later, in the reigns of Edward IV. and Henry VII. The first of these statutes ordained that

"Every baker shall have a mark (signum) of his own for each sort of his bread." Workers in brass and copper, as well as in the precious metals, were all required to stamp their productions with their own distinctive sign or trade-mark; and even those who manufactured more perishable goods—such as weaves and fullers and hosiers—were all required by law to stamp their handiwork with their own sign-manual. The goldsmiths', like the masons' marks, still endure in proof of this practice. Masons' marks, as is natural, are many and various; the hour-glass shape being the most common. The cross, too, in its various forms, is frequently used, and has been found upon a Roman altar. It is distinctly curious that the marks almost invariably are composed of straight lines which form angles, the circle being but rarely used. The practice of marking the stones of a building is of very remote origin. The Romans were in the habit of marking the stones and tiles used in building, and it is very singular that these Roman marks most closely resemble those used by the European masons of the Middle Ages. They consist sometimes of a letter—probably the initial of the mason's name—but more commonly are crosses and triangles.

—London Globe.



TO-MORROW

Where art thou, beloved tomorrow?
When young and old and strong and weak,
Rich and poor, through joy and sorrow,
Thy sweet smiles we ever seek,—
In thy place—ah! well-a-day!
We find the thing we fled—Today.

—Shelley.

Humanity and Masonry

The following article is taken from the "Bulletin of the International Bureau for Masonic Affairs," Berne, Switzerland. The Bureau has been established about ten years. Its purpose is to promote fraternal relations between all the Masonic bodies of the World. The society through its publications and correspondence has done a great work. Its success is greatly due to its General Representative, Edward Quartier-la-Tente. While we cannot favor the support of irregular Masonry or approve of Masonic organizations that have deserted the land-marks of ancient craft masonry we are in hearty sympathy with the purpose of making Masonry Universal. The International Bureau is the first organization to undertake this great work. Whether or not it may accomplish all we hope for it deserves our sympathy and support—Editor.

THE history of humanity is that of man's struggle for the conquest of the happiness to which he aspires.

After his first appearance on the earth, at a period so remote that it is estimated at a thousand centuries without any possibility of affirming that this figure which surpasses our imagination is anywhere near the truth, the being that was our first father led a wretched life.

Physically he hardly differed from the big anthropomorphic apes. He stood erect and looked at the sky as they did. He was covered with hairs as they were, his vigor was almost as great, and he was undoubtedly no less brutal. His superiority consisted only in his having a somewhat more developed brain and a more perfected organ of speech.

This at least is what the researches of science, the discovery of human remains in the deep layers of our earth, and the inferences of scholars allow us to admit with any certainty.

This slight difference of conformation sufficed, however, for the slow evolution of our ancestor through the ages, and for the ever increasing differentiation from his lower brethren.

He snatched the bright, cheerful, and comforting fire from the sun or the lightning, or made it flash out of stones, and his flaming hearth shortened and lighted the long dark nights, kept away the wild beast that roamed around his refuge, and, during the

cold season, warmed his benumbed limbs. He learnt to cook his food, to harden clay, to break and to cut the flint of which he at first made his weapons.

His genius for work being always wide-awake was constantly engaged in improving his means of existence, as also, alas! his means of destruction, of murder, and of carnage. And if he threw aside the tools, utensils and weapons of stone, of bone and of horn in order to substitute for them tools and weapons made at first of bronze, then of iron, and finally of steel, he also threw aside, perhaps with more readiness than the tools and utensils, his axes and knives of stone, his arrows, and his spears of flint, of bone or of horn, and armed himself with swords and knives more murderous than ever and made of the very metals which should be used only for works of peace.

These arms were undoubtedly necessary for him in his fights with the wild beasts which multiplied all around him and threatened his very existence together with that of his family. They were also indispensable in hunting and fishing, for Nature did not create him to live merely on plants and on the fruits of the earth; the reeking flesh of animals as well as that of his conquered enemies equally suited his digestion.

During this slow evolution, this long march along the road of material progress, this uninterrupted series of conquests and of victories over mat-

ter and nature, the intelligence and genius of man were gradually aroused. Having acquired a little more security and being less filled with the fear and dread of outside dangers, he opened his eyes upon what surrounded him, observed natural phenomena, and endeavored to find out their causes.

The notion of a creating divinity sometimes beneficent, but often to be dreaded, appeared before his mind; he saw spring up within him certain tastes, and discovered artistic aptitudes hitherto unknown. The walls of the caves and grottos which served him as shelters he decorated with rough drawings, with simple paintings, with his weapons, and with his primitive utensils. He cut in stone, wood, or metal, coarse gods which he created in his own image, and to which he attributed the vices and virtues of men. He composed songs and dances in their honor. There awoke within him an ideal of beauty and of goodness, and struggled with his brutal instincts, and in certain regions of the earth, where nature was less harsh and where the struggle for life was less hard and allowed men who thought a little more leisure, the human brain applied itself to the study of great problems, to the search after this truth which it will undoubtedly pursue in vain during the whole of its terrestrial existence.

These superior minds were later to inquire into the causes and laws that rule the world, and at the same time were to become acquainted with the human being in its essence. Some were to give the result of their speculations as truths directly revealed by the Divinity. They were to systemize their conceptions and enlighten other men as to their origin and the object of their lives.

Their religion was at first gross and pantheistic. The divinity was confounded with the forces of nature—fickle and formidable forces—which according to their teachings men were obliged to propitiate by sacri-

fices at which prisoners of war and sometimes even children of their own nation were offered as holocausts.

These customs only encouraged men to indulge in their sanguinary instincts, and warped the human conscience, or rather shaped it to the preservation of the brutal and coarse instincts which were inherited from our earliest ancestors.

Other philosophers and other propagators of dogmas followed one another during the slow and laborious march of humanity towards progress which it always confuses with happiness. Civilization was extended, empires were born, grew, and attained the height of their power and wealth, then became effeminate and in their turn were corrupted, and finally slowly or unexpectedly crumbled away under the pressure of young peoples that were more vigorous and more virtuous. In this way the centuries saw the Hindoo civilizations grow up and crumble away at an uncertain date far removed from us, and also those empires which were formerly so powerful and of which the mysterious ruins have been found in the primeval forests of the New World.

Then the Egyptian, Babylonian, Assyrian, Median, and Persian empires held sway over the world one after the other, offering a splendour unattained by our modern civilization, and have left nothing but immense ruins as eloquent witnesses of those glorious times that have entirely vanished.

The people of those far off ages practised various religions, which were for the most part mysterious and as offering simple beliefs to castes that were but little developed, whereas certain higher dogmas, the conceptions of choice thinkers remained the prerogative of a caste or of a group of the initiated, who preached fraternity among their adepts. But whatever these religions may have been, they did not succeed in making man better, nor in giving

him happiness, for they treated as their enemies all those who did not hold the same beliefs, and the old hereditary habits, the initial vices, the fruit of brutish egotism and pride, continued to inspire human action. The reign of fraternity and of charity was not yet come!

In her turn Greece shone with bright lustre. Her legislators, artists, and philosophers accomplished admirable works. But Greece aspired with Alexander to the conquest of the world.

For a time she held the sceptre of the East, and spread abroad the light of her civilization, but her young emperor became effeminate in his debauch, and died leaving the empire a prey to division and decay.

Let us call to mind the lot of the people of Israel. Moses, their lawgiver, being initiated in the religious mysteries of Egypt, conceived a higher religion with one God of whom according to tradition the descendants of Abraham were to be the chosen people; they were called to the highest destiny, and according to the divine promises received by Moses their posterity was to become more numerous than the sand on the seashore and rule over the whole world.

But alas! the Jewish religion, which was too narrow, was not according to its lawgiver, intended for other peoples. Instead of preaching the good news everywhere, the chosen people settled down in the promised land after having put to the sword and massacred the inhabitants of the country in accordance with the orders and help of their God, lest their worship should contaminate the religion of the one true God.

This cruel foundation of a kingdom, at the price of repeated massacres did not bring the Children of Israel any happiness. And their power, after being so great in the times of David and Solomon, was destroyed, as had been that of the neighboring peoples. The fact is that this civilization, in spite of its higher religious principles, also pursued the search

after happiness in the satisfaction of material enjoyments, and did not preach the love of mankind. It was, however, given to the descendants of Abraham to furnish the world with a man, an enlightened thinker, whose heart was filled with the holy love of Humanity. Jesus proclaimed, made manifest, and shed light on, the eternal principle of universal happiness:—"Love one another!"

The unhappy and the wretched athirst for happiness, all those who groaned under the weight of their sufferings, all the victims of brutal, selfish, and arrogant power, crowded round this Saviour who was founding a new kingdom. But, alas, He Himself said that this kingdom was not of this world, nor is it even today of this world, after nineteen centuries since Christ confirmed and sanctioned his principle of love—by dying on the cross. As a matter of fact, My VV. DD. Bre., during the last nineteen centuries of its existence, in spite of the word of Christ, by which several hundreds of millions of men have claimed to be inspired, Humanity has not advanced one step on the way to the happiness to which it aspires.

First of all the powerful Roman Empire was seen to crumble away in the idleness and the ignoble vices which it engendered, and on its ruins were founded the so-called Christian empires, the civilization of which appears to have been resplendent. But the history of these Christian empires is only a long series of wars, massacres, acts of disloyalty, and lies. Several of the great butcheries that have stained the earth with blood were organized in the name of Christ. Let us call to mind the Crusades which multiplied and fortified the abuses of the ecclesiastical regime by arming fanaticism, and by bestowing upon it a degree of ferocity unknown before. Murder became an act of piety and not only the Mohametans, but also the Jews and the sectarian Christians were put to the edge of the sword. These crusades cost the lives

of two millions of men. Then in the north of Europe there were the massacres carried out by the Knights of the Teutonic Order, who in order to convert them to the religion of Christ massacred the peoples of Prussia and Lithuania.

Then came the crusades against the Albigenses which were also considered to be as meritorious as the massacres of the Sarrasins. Then the stake of the Inquisition, the *auto-da-fé* of Torquemada who rejoiced at his death that he had had ten thousand heretics burned.

Then, the countless religious wars in France, Germany and Switzerland, the massacres of St. Bartholomew and those which followed the Revocation of the Edict of Nantes, the dragonades, and the persecutions which were directed against the Protestants all over France.

In another province, that of politics, since the words of Christ resounded in the world, have the leaders of the peoples allowed a single opportunity to escape of unchaining the dogs of war in order to satisfy their passions and their ambition? Further, my Bre., have we not seen even in free America the spectacle of a terrible war which covered the United States with blood and ruin, because the South would not abolish slavery? And even at the present day is not the prejudice against the unfortunate negroes deep-rooted to such a degree that Masons themselves decline to consider them as brethren?

Where then must one take one's stand in order to see that the progress of Humanity, guided by religion, is, as some assert, an upward tendency towards more justice and happiness? Human genius has placed science in the service of man, in his search after material comforts, and science has for this purpose subjected all the known forces of nature. Thanks to it distance no longer exists between the nations however removed they may be; an immense network of routes has brought them closer together, I do not say, has united them,

from one end of the world to the other. The journey round the world can be made in forty days, and even vessels lost in the middle of the ocean can be communicated with in a few minutes. The air is now accessible to man, and dirigibles and aeroplanes allow him to cross mountains and seas with a velocity equal to that of the swiftest birds.

Does it result from these wonderful marks of progress that Humanity is bordering on happiness? Is there today more happiness than at the period of the cave men?

"Yes, certainly," say the optimists. "No, undoubtedly not," exclaim the millions of unfortunates. Everything is relative and the victims of destiny do not suffer any less today than in the stone age. Strife and war still prevail in the world. Struggles between political powers for the possession of new territories, struggles between Christians, Catholic and Protestant, struggles between all the religious sects, struggles between the privileged classes and the wretched classes, between employers and employed, masters and workmen, between union and non-union masters, between union workmen and black-legs; struggles everywhere and always.

The heads of the States that call themselves Christian give daily proofs of lying, dissimulation, and deceit, nor are they any more fearful now than at the period of the world's dawn of declaring unjust wars, of shedding the blood of thousands of men, and of ruining hundreds of thousands of families in order to satisfy their own pride and ambition.

In the ruling and middle classes the greediness of gain, the love of luxury, and the desire of growing rich quickly only too often incite the employers great and small to take merciless advantage of the work-people.

And in the classes which consider themselves as being mercilessly sweated, germs of hatred and desires of revenge appear every day, and we witness scenes of disorder, acts of

brutality, cruelties, and the wrecking of trains such as the centuries which have preceded us never imagined anything more terrible and more alarming.

Thus then in the Humanity of today the old instincts thousands of centuries old which deprived our forefathers of the happiness to which they already aspired have not yet been completely suppressed, and it is only occasionally that a few distinguished men protest, or that the public conscience is aroused and exclaims against the unbrotherly acts which are committed on the earth. The Church has lost the guidance of the conscience; its powerlessness to reform Humanity, to make it better, to give it happiness by the practice of goodness, has been manifested in a way which is as indisputable as it is striking. And why? We have not to seek the reason here; this would lead us too far. It is sufficient to know that it has never shown itself tolerant and charitable, nor has it been able to progress in its dogmas even when science, as the well-known expression has it, "was blotting out from the sky the stars which will never be lighted again." Men are grappling with one another more than ever.

Who will arrest the conflagration? Who will ward off this social war which announces itself everywhere as imminent? Who will summon men to more justice, to more tolerance, and more charity?

My Bre., will Masonry do it? Can it? I reply, "Yes, it can accomplish this mission on condition it shows itself human, is not divided on puerile questions of rites and symbols, does not continue to contemplate the past,

but looks ahead to the dark future with a manly courage, everywhere puts into practice the principles of brotherly love, tolerance, charity, and solidarity on which it is founded, and forms all the world over one single powerful church—a perfectly united Church, the Church of love in which the words of Christ will not be pronounced merely by the lips, but will come from the depth of the heart, a true Church of Brethren who love and help one another at the same time that they call humanity as a whole to the practice of virtue, of the spirit of altruism, of fairness, and of charity, and to the struggle for universal peace.

No, my dear Bre., Masonry will not fail to fulfil its holy mission. Let it work with the view of putting an end to the few differences of form which for the present still hinder various groups from believing in the possibility of Universal Masonic Fraternity! Let it carry out the work of tolerance, concord and love within its own pale! Let it first persevere in the practice of the truly Masonic spirit of charity, benevolence, and fairness at home! Then, indeed, will the excellent work of the International Bureau for Masonic Inter-course be considerably facilitated! Let us therefore wish for the success of Masonic Fraternity for the realization in humanity of all the principles of our Order, that the efforts of our very dear Bro. Quartier-la-Tente may soon be crowned with every success.

HENRY BLASER,

of the Lodge "L'Amitie," Or. of La
Chaux-de-Fonds.

Jurisdiction of Boston Lodges

Wallace S. King, Worshipful Master of The Lodge of Eleusis

HAVING been directly affected and feeling deeply the injustice caused by many of the subordinate lodges, in the execution of their privileges, concerning the matter of jurisdiction, I have devoted considerable time investigating and studying the situation and find a serious condition of affairs, particularly in the Temple lodges. With the sympathy and endorsement of these lodges, my purpose in the following is to submit a few important facts, which are apparently overlooked or seldom considered, and appeal to the sense of justice and right of all who may read this article, in the hope that an improvement may be affected before long. This could doubtless be accomplished through the combined efforts of those who are sufficiently interested in the welfare and prosperity of our order. First of all, assuming that in our thoughts, words and deeds, we consider the character and standing of our noble fraternity, especially where action is required, as in this matter of jurisdiction, would it not be reasonable, fitting and commendable, for those who are requested to grant a common courtesy, to reflect a moment and say to themselves "Now if we refuse this request, how much of an injury is going to be to the fraternity?" "How is the other lodge going to be affected?" "What are we going to gain by our refusal?" In view of the fact that we are all friends and brothers on an equal plane, ostensibly observing certain obligations and apparently adhering to certain principles, why should we not look beyond the limits of our own lodge, with a due reverence of the higher and nobler essentials, rather than the mere business aspect of the situation, so often interpreted by those having the power as "so many initiates so many dollars and cents;" or "we must let no pos-

sible chance escape us, never mind our neighbor." When we assume this attitude, to the exclusion of all others, we evolve ourselves into commonplace, sordid individuals, thereby disregarding the better and original purposes of freemasonry, as well as the dignity of our standing as Masons. We should all be sufficiently endowed with the fraternal spirit to consider these questions in the broadest sense, having in mind always the reputation of the Order and the impressions caused by actions which to the uninitiated seem most inconsistent. A large number of our Boston business men, residing within a radius of twenty miles, spend the greater portion of their time in the city, where many of them have more friends and associates than in their home towns. It is, therefore, not strange that a small percentage of these men should desire to join the Boston lodges. There is nothing compulsory in regard to their joining the Order at all. They come to us voluntarily. If their wishes are not gratified they very likely keep out of Masonry altogether. Here is where a great injustice is done to many whom we would be proud to welcome as brothers. Why not consider the impressions made upon an outsider, who for the best of reasons, applies for admission into a certain lodge and has a rude awakening to the fact, that he cannot join with his friends, because geographically, his residence is not properly located. He must either change his residence or stay out. As the former is not often convenient, the latter course is usually followed. What signification has the matter of jurisdiction to the uninitiated? It must be remembered that Boston is rapidly becoming a commercial center, and while many of our best men retain their chief interests in the city, their homes are elsewhere, thereby increasing the difficulties of

the Boston lodges each year, particularly with regard to those privileges which should be administered with due attention to existing and changing conditions. Lodges that refuse releases establish unfriendly feelings in lodges making requests; and no enviable reputation for themselves as they soon become well known. In the majority of cases they fail to secure the applicant. It does not seem fair that the lodge refusing a release should have a right to approach the applicant but this is being done continually. They gain very little in the end but injure the fraternity a great deal. These refusals often break up plans that have been made for years. I know of many such cases. The applicant failing to join where he desires often acquires from the start an unfriendly feeling toward the Order and why is it not the most natural consequence? This is a point we should give our utmost consideration. Why should it matter if one lodge has a few more members than another? We can all live and live well without forgetting the Golden Rule, which is probably familiar to most of us, and could be appropriately applied in such instances. Those familiar with Grand Lodge proceedings, are aware that excellent recommendations on the subject were

presented by a special committee at the March, 1907, Communication. Here are some of the suggestions offered in the report. "The committee believing that it is the duty of those Officers of the Lodge upon whom the Grand Constitution impose the responsibility of granting or refusing releases, to consider each case upon its merits. The request should never be refused pre-emptorily when the reasons for it are such as to entitle it to favorable consideration. The power entrusted to the Officers of the Lodge is not to be exercised in an arbitrary or unconstitutional manner." If these recommendations were carefully observed we would have less trouble. There should be in the minds of all some such thoughts as these—Are we upholding the good name of our institution? Are we fulfilling our obligations toward each other? And finally as we may have committed unfriendly and unbrotherly acts in the past, let us make suitable resolutions for the future, remembering that we should be charitable, just, and mindful of our brothers' welfare as our own. By so doing we might become better Masons, better friends and perhaps more worthy exponents of our immortal heritage, the grandest organization of its kind the world has ever known.

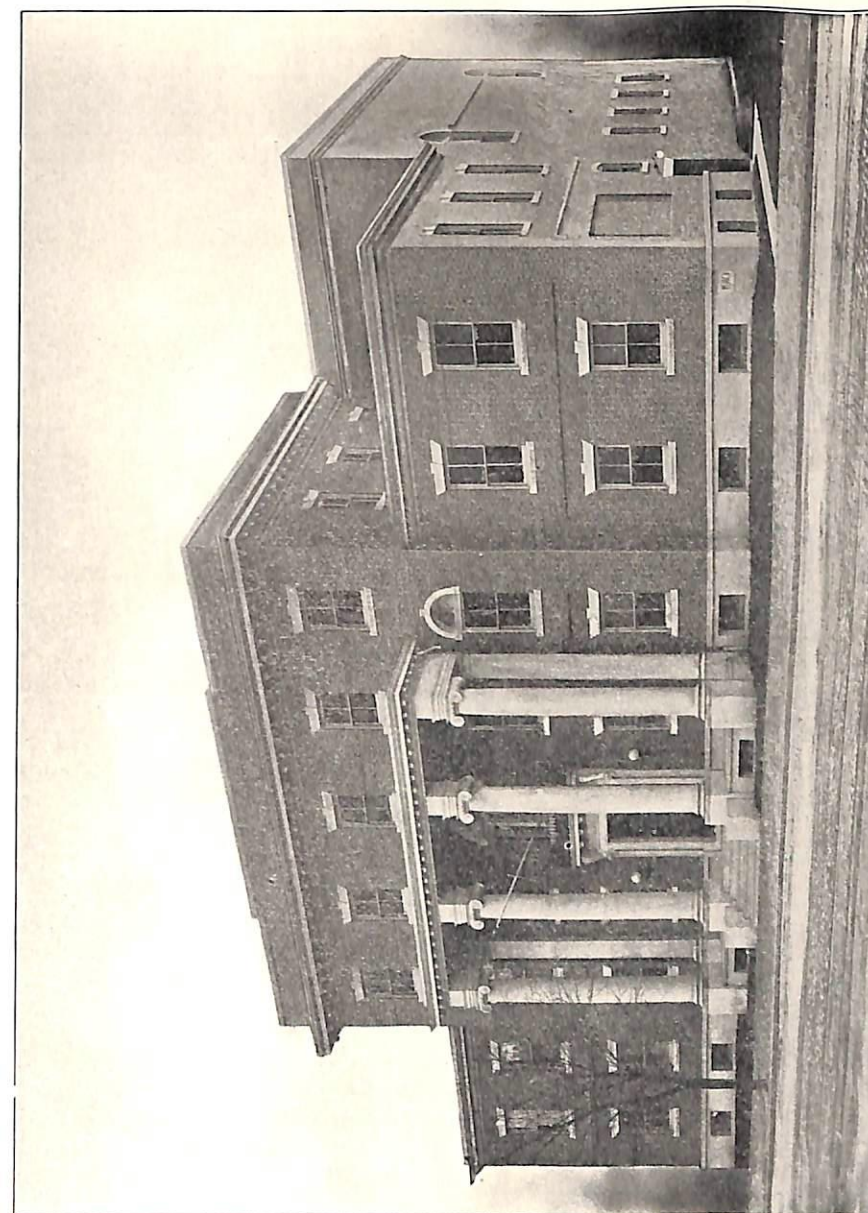
Cambridge Mass., Masonic Temple

The erection of a Masonic Temple is always an undertaking of interest and importance to those who are to enjoy its conveniences, also in a measure, to the community that surround it for there is seldom one erected that does not contribute to the architectural improvement of the neighborhood where it is situated.

The new temple in Cambridge, Mass., which we have pleasure in showing our readers, illustrates both ideas, it is elegant and convenient within and is striking in beauty and dignity on the exterior. Its erection was in charge of "Cambridge Masonic

Hall Association," of which President Charles O. Welch was the leading spirit, pushing the undertaking with unflagging energy from start to finish.

The Temple was dedicated by the Grand Lodge of Massachusetts, Wednesday, October 18th, 1911, and has been in constant use since. It is appropriately and handsomely furnished and has a remarkably fine organ. The Temple supplies a long felt want and is a magnificent tribute to the brethren whose wisdom and judgment caused its erection.



New Masonic Temple, Cambridge, Mass.

Oriental Consistory

Chicago, Ill.

ORIENTAL CONSISTORY of Chicago has given a magnificent demonstration of "Practical Masonry" that is worthy of being held up as an example to all the Masonic bodies in this country. Oriental Consistory is a large body. It has within its membership several committees organized for the purpose of assisting unfortunate families and individuals of Chicago, apparently without reference to race, or religion, or Masonic connection. What seems to us the crowning act of their usefulness was the distribution of 681 baskets of food for children December 24th by the Visitation Committee which is one of the two important committees of the Consistory. There are in the neighborhood of 1200 members of the committee but the distribution of the food was under the supervision of seventeen sub-committees who had charge of the seventeen districts into which the city had been divided for convenience of work. The other large committee of the Consistory is the Mutual Improvement Committee which has about 375 members, many of them are members of the other committee. Both of the committees were invited by Commander-in-chief Charles T. Drake, 33°, to meet on Tuesday evening following Christmas for the purpose of outlining the work to the members for the winter and to listen to reports of what had been done. Dr. James B. McFatrach, 33°, was in charge of the speaking, his own remarks throw much light on the work of the Consistory. He said:

"Another splendid feature of this work, and one, too, that we should not lose sight of, is that it is stimulating individual members to do noble work along lines that are most useful, for instance, I have received from different members of Oriental Consis-

tory requests from time to time to assign to them a family individually that these Princes and their wives have sought to take care of. Twenty-four families, outside of those visited by the committees, have been taken care of by 246 Princes of Oriental Consistory. Another strange thing too, is that approximately 179 families were either Masons' wives or Masons' daughters, or persons affiliated in some indirect way with Masonry. These Princes not only supplied the dinner for Christmas, but in hundreds of instances—I speak hundreds knowingly, too—they have moved the family into comfortable quarters; in several instances furnished a flat and saw to it that the family was properly clothed and properly taken care of, and in one instance the daughter, today some nineteen years old, is taking music lessons and the boy, just going through high school, will be sent to college in the fall. The head of that family happens to be the widow of a Mason, and I think, although I haven't had an opportunity to look it up, is the widow of a former member of Oriental Consistory. Now, that Prince and his wife—he has plenty of this world's goods—expect to take care of that family, and rear those children, to allow the mother to be a mother, respected in society, and thought everything of by those with whom she associates.

"That is only one instance, gentlemen, and there are at least twenty-five or thirty equal in every respect to the case I have cited. In every instance when a Prince wanted a family to take care of I asked if he was prepared to see that they were properly housed this winter, properly clothed, the children permitted to go to school and the necessities of life provided, and in each instance of these 246 they have agreed to do it.



Chester T. Drake, 33°

"There are many other things the Visitation Committee is doing, through its various auxiliary chairmen and its members, but we are not going to take your time this evening with that. We have something else we want to talk over, and I am going to have a report from a few; in fact, any of the Visitation Committee who desire to speak.

"Brother Backus was chairman of the Basket Committee, and I would like to hear from him."

Prince C. I. Backus said: "I presume it might be interesting for some of you to know what was placed in

the baskets. They looked pretty large, especially to the men who had to carry them half a mile or so, but after the committee had scouted around a great deal in order to get what we thought was the right price we decided upon this: Two cans of soup; one leg of lamb, weighing from 7 to 8 pounds, two pounds of sugar, one pound of first-class coffee, one-half pound of tea, two pounds of prunes, one-half pound of butter, two-pound can of Boston baked beans, two cans of corn, three pounds of rice, five pounds of flour, two pounds of rolled oats, one fresh sponge cake,

one pound of candy—all this we secured for \$2.33 a basket. There was also a matter of a thousand loaves of bread donated, which were given out.

"The baskets were delivered on Saturday afternoon, late, to the various districts; to the chairman, usually. The call went out from the chairman to each district for the men to be on hand at nine o'clock Sunday morning, and the system worked so smoothly that by eleven or half-past nearly all the baskets were delivered, throughout the whole city; in fact, the members of the Consistory were working in all parts of the city at exactly the same time."

The magnificent work done by Oriental Consistory is largely the result of the inspiration and supervision of Dr. James B. McFatrigh, 33°, who while potentate of the shrine did a similar work for that organization, giving it a high place among the charitable and uplifting influences of the city. Among the very useful work done by the Consistory is that of finding employment for those who need it. The reputation of the Consistory is so high that the co-operation of large business houses is easily secured. Regarding this feature of Consistory work one of the speakers said:

"I have been present when individuals came in looking for a situation and the cards were filled out. I have been present again when one came in to thank somebody for having secured a situation for him. I want to say that having been connected in various ways with charities for a matter of over thirty years and until I became acquainted with the Mutual Improvement Committee I have never happened across any method which would reach a certain class of unfortunates and needy, born with a certain pride, endowed with a certain self-respect, just as good as any other man or any other woman, nobody their superior, and their misfortune was, if they were out of a situation, you could not offer them aid even in the most diplomatic way without

their being offended. It was not their fault, it was their misfortune that they were out of a situation. What they needed was a market for their labor, and until the Mutual Improvement Committee I had never seen anything which filled that want. I would say here that the conception of the idea is the conception of a master mind. There is not any question about it. It solves the problem of putting the man who is unwilling to accept anything as a gift up against a situation where he can go home with his money to his family and say 'It is mine, I earned it; I am indebted to nobody except the good offices of the Mutual Improvement Committee.' I want to tell you I consider that a grand thing. I consider it the best thing that ever happened. The organized charities are abundantly able in a great many cases to look after those who are down and out; church associations assist in that; our Visitation Committee assists in that, but for the man who is down and out and is not willing to admit that he is, that is quite another matter. Here we have a means of reaching him and preventing his finally getting down and out; here he is with his manhood unimpaired, his ideas concerning himself just as good as they ever were, and if there is anything a man needs when he is a little bit down at the heel financially it is this encouragement to stand up and know that he has a chance like anybody else, and the Mutual Improvement Committee places him in that position. As the director said a little while ago we are nicely started, and let us make a smashing race for it. We have got the finest body of men in front of us tonight that ever stood for anything. Let us finish like thoroughbreds. That is the thing."

We conclude this article by quoting chairman Gibson of the committee who spoke of Dr. McFatrigh and the work done by the Consistory as follows:

He thought it out and planned it and presented it to the Commander-

in Chief, and the Commander-in-Chief was wise enough to take it up, because he knew that he had a man at its head that was a real man, a man that knew how to handle and take care of it. At the start the way was very dark, and we had very few avenues open in which we could place men, but Dr. McFatrigh's wide experience and acquaintance aided us in opening up avenues where we could find places, and the work has been so far-reaching, Princes, that it has reached many men outside of Masonry.

Take one of the largest institutions in the city, where a man said to me he always had the impression that the work of Masonry with respect to charity was one of the chilliest propositions he ever went up against, and I think that perhaps he was justified in making that statement in days gone by; but I am glad that here in our Consistory at least it has now developed into a work that presents the spirit of yesterday, the spirit of the Prince of Peace.

"I am not going to detain you longer, but I want to leave this thought with you; that every man here either represents Oriental Consistory or he represents nothing. I am sure you will all recall how the work is portrayed in the Eighteenth Degree with respect to the ascension of our blessed Lord, in which He gave to his Apostles as He was preaching to them on the mount before His ascension, His command, go back to work and uplift mankind. This is the work of the Mutual Improvement Committee. It is God's work just as



James B. McFatrigh 33°

much as any work that any church could do. It is God's work, and you are a part of Him, and everything that you do to promote the work along these lines means that you are promoting His work. In other words, you are adding one link to the chain. The need of today is men, and I find from my humble experience we need men who can lead us. We have got to have a leader, one to help us and guide us and direct our work. Nothing was ever accomplished, as one of the brothers said tonight, without organization.

"The Master's last command is the very thought I want to leave with you, the command of the great Master in His ascension was 'Go back to the city and do your work.' Whether I serve on this Committee as chairman or in the humblest capacity I am willing to do the very best that I can. I thank you."

NOTE AND COMMENT

No man can become a freemason without getting some good. How much depends on himself.

Freemasonry means much or little to us according to our social, moral and intellectual ideals.

Some men will never find freemasonry more than a convenient social scheme for the enjoyment of banquets which they expect will become more frequent and more sumptuous as they get nearer the top of the order. To such the several stages of advancement through lodge, chapter, commandery and Scottish rite are as tunnels and bridges to the engineer who builds a railroad, they are nothing by themselves, but they allow the passenger to reach the end of the line. Freemasonry to these brethren is a thoroughfare of social functions. Even with this class, which some may consider an exaggerated illustration, freemasonry is getting in its work of helpfulness. The cultivation of the social qualities is an important feature of man's development. His pleasure in the company of others marks the passing of selfishness and the growth of interest in the welfare and happiness of his fellows. Consequently if a man can see nothing in Masonry that attracts him beyond its social side let us rejoice that he has come under that influence for it is probable that it is what he most needs to make him a comfortable companion on the pilgrimage of life.

There is, however, another conception of freemasonry, in relation to its duty to the world, which is growing stronger and more wide-spread all the time, especially among those who are thinking of the great social and industrial problems now confronting the world, and the question of preserving the rights of nations without resort to warfare.

These wrongs are now no greater or more pressing than when long ago the confiscated labor of the Egyptian slaves moved massive stones from the quarries and formed temples and pyramids at the command of a tyrant Pharaoh, but the evil is now more widely admitted and the cure more urgently demanded.

The misery of life is the consequence of ignorance and its usual expression is the

oppression of the weak by the strong. The lasting cure is only through the growth of a feeling of brotherhood for all mankind.

Brotherhood is the foundation of freemasonry. This truth is scarcely recognized by the majority of freemasons. Consider what an ideal world we should have if every person lived strictly in accordance with the tenets of freemasonry. All quarrels and differences between men and nations would be at once eliminated, there would be comfort, peace and plenty everywhere. The enormous cost of armies and navies, which is a disgrace to our civilization, would be removed, thousands of men now expensive dependants on the governments of the world would become producers and the cost of living reduced to a small fraction of its present figure.

Freemasonry as an organization may not take part in settling difference between classes or nations, but freemasons as individuals can do much for the world by their personal work and influence. The tenets of freemasonry, Brotherly Love, Relief and Truth, should be illustrated by the lives of each. Their influence should be for right, truth, justice and peace. They should feel that all are children of the same Father, all entitled to the same rights, all brothers, some unfortunate victims of a hurtful environment and many cursed with an ignorance that unfits them for seeing their way to prosperity.

Freemasons should lead humanity in its upward progress. Every man who becomes a Mason should feel that an enlarged responsibility of duty to the world has been assumed. He may not be able to do any great thing to change the order of society, but his influence will help mould a sentiment in favor of human rights and world peace. The silent influence of a good man is never lost, but like the unseen forces of nature constantly moves in the direction that the God of nature has ordained.

Christopher Diehl was elected grand secretary of the Grand Lodge of Utah for the forty-first consecutive time at the annual meeting of that body January 17. Mr. Diehl was first elected in October, 1872.

This year he expressed a desire to withdraw, on account of the growing burden of years, but the members of the grand lodge were unwilling to heed his request. He has the distinguished honor of being the oldest grand secretary in the world in years of service.

The Masons of the South Shore, Mass., have met with a serious loss by the destruction of the Masonic Building at East Weymouth by fire, January 15th. There was a total loss of furniture and regalia. Only the charters of the bodies and a silver service presented South Shore Commandery by a California Commandery were saved.

It is thought the fire originated from some defect in the furnace. The loss on the building is about \$25,000. It was occupied by Orphans' Hope Lodge, A. F. and A. M., whose loss is \$3000; Pentalpha Chapter, R. A. M., whose loss is \$2500; South Shore Commandery, K. T., whose loss is \$6000; Court Marlboro, Loyal Knights and Ladies, whose loss is \$500, and by Cray Lodge, A. O. U. W., whose loss is \$500.

The building, which was erected in 1884, was a three-story structure, 65 feet long and 50 feet deep.

St. Omer Commandery, K. T., Dorchester, Mass., conducted a successful Ladies' Night, January 15th in the Masonic apartments. There was a banquet enhanced by orchestral music.

On adjournment to the main hall, Charles J. Glidden entertained for an hour by a description of his round-the-world motor trip, preceding it by some ballooning reminiscences, more than 100 views being presented in illustration of his tour. A vote of thanks was tendered him and the women joined in it. After that there were readings by Miss Edna M. Rogers, then two hours were occupied in dancing.

A pleasant incident of the evening was the presentation of a past commander's sword and belt to Em. Commander William Sears.

The officers of Baalbec lodge, East Boston, were installed January 2d by Past Master Harry Hamilton of Mt. Tabor lodge with the assistance of outgoing Master Alfred E. Wellington. The brethren are con-

gratulating Secretary John Marno who was installed for the 36th consecutive time, on his long service. The secretary of one other lodge in Boston comes very near the record of Brother Marno having been installed the 35th consecutive time in December last, and who has the record of nine years previous service in office, finishing as Wor. Master with an interval of one year before he began his career as secretary. The following are the officers of Baalbec lodge for 1912: Every one of the old line having advanced a step, and Tyler Newhouse taking office for the 12th year; Frank Hodge, WM; Roy W. Pigeon, SW; Edward E. Lyon, JW; Charles E. Lindergreen, T; John Marno, S; Gideon L. Rumney, C; Christian F. Ramus, M; Albert R. Stedfast, SD; William J. Hughes, JD; Alfred L. Maggi, SS; August J. L. Rausch, JS; Richard E. Kent, IS; George J. Ferreira, organist; William A. Newhouse, tyler. J. Lawrence Martin, Gideon L. Rumney and Herbert C. Huntress are the new trustees; Past Master Thomas Kellough was chosen proxy to Grand Lodge, also an associate member of the Board of Masonic Relief.

Rt. Wor. Charles A. Estey, newly appointed deputy of the third Masonic district, made his first call since the new dignity has come to him. In response to the invitation of the master he spoke and said he hoped to have the co-operation of all in the district in making it second to none in the jurisdiction.

The Masons of Worcester, Mass., are to erect a \$125,000 Masonic Temple which they expect to have ready for occupancy by September 1st. The building will be three stories high. It will have a frontage of 270 feet and be 125 feet deep and will be one of the finest in the country.

The first floor of the temple will be devoted to social rooms, reading room, card and billiard room, library, reception hall, parlor, coatroom, committee rooms and an office for the custodian of the building. The second floor of the building will be given over to two large lodgerooms, 64 feet by 40 feet, which will be known as the blue lodgeroom and the red lodgeroom, the latter for the higher branches of the order.

Upon the third floor of the temple will be two more large lodgerooms, which will be

used only by the Worcester county commandery, Knights Templars; the chapter bodies and the Scottish rites bodies, the lodge of Perfection, Rose Croix chapter, Princes of Jerusalem, the latter comprising degrees up to and including the 18th.

The intermediate lodgeroom is to be separate from the other and will include all necessary connections for the work of the fraternity. In the basement of the building will be a banquet hall, kitchen and serving room attached; storage room and the engine and boiler room, along with a specially constructed machinery room for the ventilating of the entire building.

Electricity will be used throughout the new temple for lighting purposes as well as for power to run two passenger elevators from the basement floor, while another feature of the new temple will be two mezzanine or intermediate stories or galleries between the first, second and third floors of the building, which will be devoted to small lodgerooms.

For over two years committees of the Worcester Masonic Charity and Educational Association have been at work on the plans of the new temple now in course of construction, and when the contract for the foundation was awarded their conclusions resulted in plans for a Masonic Temple which will when completed be a credit to the fraternity of Worcester and even the state of Massachusetts.

Grand High Priest Charles D. Burrage takes a deep interest in historic and patriotic societies. On the 17th of January he retired from office in the society of the Sons of the Revolution where he has officiated most acceptably as President during the last four years.

We have received from Wor. Brother George E. Corson, Washington, D. C., a handsome souvenir booklet issued on the occasion of the 34th annual dinner of the Masonic Veteran Association of the District of Columbia. Sixteen portraits of past presidents, among them that of Brother Corson, are shown also the new Masonic Temple and the Scottish Rite Temple. A list of officers and members and other interesting matter complete the useful contents of the book.

Eminent Isaac Chase, past commander of De Molay Commandery, K. T., Boston, who has been elected president of the Knights Templar Commanders' Association was tendered a reception by De Molay Commandery, January 24th. With him was a large delegation of his associates. A warm reception was given to the visitors. There was a banquet with good orchestral music, singing and a cornet solo by John M. Flockton.

Roxbury Council R. and S. Masters, had a pleasant Ladies' Night, January 24th, a collation with whist and dancing were the features of the evening.

The annual Ladies' Night reception and entertainment of Boston Commandery, K. T., was held in Masonic Temple, January 19th. About 400 enjoyed the program which included a banquet, entertainment and dancing. The grand commandery and sister commanderies were represented among the guests, as was also the Grand Royal Arch Chapter by Grand High Priest Charles D. Burrage. An excellent likeness of Em. Commander Jesse E. Ames adorned the opening page of the dainty program. According to an established custom Ladies' Night was followed by Children's afternoon which began at 2 o'clock Saturday, January 20th, and continued until 6 o'clock. There were moving pictures, recitations, singing, collation and dancing. A happy throng of children attested the success of the plan that had been made for their entertainment.

There is no lodge that meets in Masonic Temple, Boston, that know better how to entertain their wives, daughters and other friends of the members, than Germania lodge, which held its fifty-seventh Anniversary and Ladies' Night, Monday, January 22d. One of the first events was the reception of Most Wor. Everett C. Benton, grand master, who was most cordially received. Past Master Nathan B. Basch did not forget that the grand master and himself were both members of the Ancient and Honorable Artillery Company when he announced the distinguished visitors as "Col.

Benton, Grand Master of Masons in Massachusetts." The program of the evening included a banquet, grand concert and dancing. Every feature of the evening was carried out most successfully. A handsome gold medal suitably inscribed was presented to Wor. Master Emil K. Koessler "from his brother Masons in the Brewmaster's Association of Massachusetts." The presentation was made by Brother Charles F. Russell.

The official inspection of Cambridge Commandery, K. T., Cambridge, Mass., Tuesday, January 23d, was a notable event in the history of that body. The inspection was made by Grand Commander Blair, who is a member of Cambridge Commandery. This was done at the request of Commander Putnam, who after the elevation of Right Em. Lafayette G. Blair, asked that Cambridge Commandery might be afforded the double honor of receiving him in the two capacities. Nearly every commandery in the Eastern portion of the State was represented by present and past officers who were cordially welcomed by Em. Commander Putnam. The grand commander's suite was remarkable including all of the officers save two, one of whom is ill and the other in California. At the conclusion of the ceremonies the grand commander and grand warder received pretty Templar souvenirs at the hands of Commander Putnam. To the former was given a miniature sheathed sword of gold, surmounted by a cross. Grand Warder Pierce's token consisted of a gold wreath surrounding a cross and crown.

Judge Alfred A. Hall, a former Grand Master of the Grand Lodge of Vermont, died at his home in St. Albans, January 21st. He was born in Athens 63 years ago. He practiced as a lawyer nearly forty years. He was a 33° Mason and had passed through all the chairs of the order.

Winslow Lewis Commandery, K. T., Salem, Mass., gave a royal entertainment to their women friends, January 22d.

The first feature was a course dinner, with music by a female orchestra. Seated at the tables were a large number of men

and women prominent in social affairs, also representatives from St. George, Hugh de Payens and Bethlehem Commanderies.

Following the dinner there was an entertainment and the festivities concluded with dancing.

The committee in charge of the celebration consisted of George W. Pickering, chairman, George W. Blinn, J. Clarke Brown, Adelbert Dennett and George W. Pitman.

In accordance with a vote of The Massachusetts lodge, Boston, all of its past masters have been presented with aprons. Wor. Master Erwin A. Eastman had the agreeable duty of representing the lodge in this action. The following past masters were recipients of aprons at the communication, January 15th: Charles O. Fox, William G. Whitney, Henry H. Kendall, Charles A. Neill, Edward N. West, John R. Griffin and William W. Chute. Illness prevented the attendance of Past Master Charles Lewis.

Past Master Fox acknowledged the gift on behalf of himself and associates, and thanked the members for having added another very pleasant memory to the many they already held of the kindness and consideration of the lodge.

As has been the custom, adopted many years ago, the junior past master, William W. Chute, was elected to honorary membership.

Lafayette lodge, North Adams, Mass., entertained the ladies Monday, January 22d, at Masonic Temple. It was a brilliant affair, over 500 Masons and their friends being present, opening the season in a most successful manner. The large gathering of guests filled every available seat in the spacious lodge-room, which was especially equipped for the occasion. The entertainment of the evening consisted of a long program of musical selections by the Williams college musical club, which combined to present an instrumental and vocal program that was unexcelled. So many were the encores of each number that in order to participate in the other enjoyments of the evening which the social committee had arranged it became necessary to request that encores be omitted. James B. Thrash-

er in French dialect recitations provided one of the features of the program. The Williams' instrumental quintet, consisting of Messrs. Bartlett, Snow, Smith, Surls and Heywood, made a decided hit with several lively airs, and Mr. Hubbard, 1912, gave an excellent recitation in English dialect. After the program, refreshments were served in the banquet hall, followed by dancing. The committee in charge was David B. Dunham, chairman; Lester N. Davis, secretary; W. J. Geddes, F. C. McIntyre, H. S. Orr, J. F. P. Adden, F. G. Brainerd, Charles Gatslick, W. G. Carter, S. F. Davis, A. W. Greer, Harry Reinhard.

Grand Generalissimo William W. Johnson inspected Cypress Commandery, K. T., Hyde Park, Mass., January 24th. He was accompanied with many distinguished Sir Knights. Em. Commander Frank H. Tyler extended a warm welcome.

The brethren of Union lodge, New London, Conn., are rejoicing that one of their members, the first in nearly half a century, has been placed in line in the Grand Lodge. The Brother thus honored is Past Master Charles C. Perkins who had become popular by his genial and courteous services in the offices he has filled. He is now grand junior steward of the Grand Lodge.

Mr. Perkins' service as master of the blue lodge has been followed by two years as district deputy grand master. In the last grand lodge he served as a member of the committee on grievances. His friends look forward to his ascension to the chair of the grand master at the end of seven years, in accordance with the rule of succession by which the grand lodge chairs are filled.

Masonry in Connecticut is prosperous. There are 110 lodges with a membership of 23,684, a net gain of 528 members during the year.

At the annual meeting of Warren lodge, No. 2, East Machias, Me., the following officers were elected: Elbridge H. Moan, W. M.; Charles P. Dennison, S. W.; John N. Ingalls, J. W.; Calvin B. Ober, Treas.; C. Hollis White, Sec.

Oriental Chapter of Bridgton, Me., elected these officers January 4th: Elmon B. Noyes, H. P.; Perry J. Murphy, K.; H. Elmer Seavey, S.; M. M. Caswell, Sec.

The New Year's night meeting of Solar lodge, Bath, Maine, was one of unusual interest. The lodge was opened at 5 o'clock. Grand Master Ashley A. Smith and District Deputy Grand Master George A. Ward, were guests. A banquet was served at 7 o'clock. Following the banquet a formal reception was given the grand master who later installed the following officers of the lodge: Victor H. Paquet, W. M.; Arthur J. Smith, S. W.; Ralph H. Dunton, J. W.; Fred D. Hill, treasurer; Albert L. Strout, secretary; N. Gratz Jackson, trustee; N. Gratz Jackson, Howard B. Johnson, Sylvester H. Rowland, guardians.

There was a joint installation of Temple lodge and Eagle R. A. Chapter, Westbrook, Maine, January 8th. The exercises were public. The officers of the lodge were installed by Isaac A. Clough, district deputy grand master, and the Chapter by Ex. Companion O. L. Cousins. The officers of Temple lodge are: Arthur L. Prior, worshipful master; John B. Winslow, senior warden; Rosco C. Booth, junior warden; Arthur W. Ricker, treasurer; Oliver A. Cobb, secretary; Alfred F. Winslow, chaplain; Henry H. B. Hawes, marshal; Harry W. Washburne, senior deacon; Bert E. Tuttle, junior deacon; Samuel J. Beeber, senior steward; Percy C. Knight, junior steward; Stephen H. Skillings, tyler.

The officers of Eagle R. A. Chapter are: Leonard W. Parkhurst, high priest; John B. Winslow, king; Ralph H. Cotton, scribe; Arthur W. Ricker, treasurer; Harlan P. Babb, secretary; Edward H. Hale, chaplain; Earle H. Babb, captain of host; John A. McLellan, principal sojourner; Walter J. Crawford, royal arch captain; Lemuel G. Babb, master of third veil; Harry W. Washburne, master of second veil; Bert E. Tuttle, master of first veil; Stephen H. Skillings, sentinel.

The "Freemason's Chronicle," London, says: "The Unity lodge, Crewe, does not err in the direction of striving to break a record

in the number of its Initiates. There had not been an Initiate for 14 years until the last meeting, when Brother F. Broadsmith, Prov. Grand Sec., Chesire, initiated his son, and Brother Kershaw, P. M., another prominent officer, also initiated his son." Our English Brethren evidently find some attraction in their lodges beside work. In many American lodges the accepting and initiating of candidates for the degrees seems to be the only purpose of their existence. Little attention is given to the cultivation of social habits and friendly relations among the members and no attempt is made to interest the brethren in the history and purpose of the society. We should be unwilling to have our own lodge exist 14 years without an initiation. We desire at least enough admissions to offset the death rates. Yet we can see that small bodies made up of congenial brethren are the ideal lodges. Lodge expenses in our large city prevent a general adoption of this plan. We should however remember that the making of Masons is not the end of Masonry, it is rather the making of character and the doing of those things that lighten the burdens of humanity, and bring mankind nearer its final goal, universal brotherhood.

The officers of Mt. Vernon lodge, Medford, Mass., were installed January 4th by Rt. Wor. Melvin M. Johnson of Waltham, PSGW of the Grand Lodge, assisted by Past Master William M. Farrington of Bethesda lodge.

The most interesting portion of the ceremony was the induction of the veteran officers. They were George B. Green for the 45th time as treasurer, George W. W. Saville for the 29th time as marshal, and Harry J. Newhall for the 21st time as tyler. They were congratulated on their length of service. As each was escorted to his station he was heartily applauded. Rev. Henry C. DeLong, the chaplain for 31 years, was unable to be present owing to illness.

Past Grand Warden Johnson, in closing his address, paid a high tribute to the lodge and its members, referring particularly to the late Most Wor. Samuel C. Lawrence, as a man and a Mason, who had done much for his lodge, his city, his State and his country.

After the installation had closed the master presented Past Grand Warden Johnson

and his marshal beautiful bouquets as tokens of the love and esteem of the lodge.

At the close of a master's first term in office it is the custom to present the master with a past master's jewel. That pleasant duty was assigned to Past Master Charles B. Dunham.

The following is a list of officers for this year: George H. Archibald, WM; Thomas Jackson, SW; Clifford M. Brewer, JW; George B. Green, T; George W. Green, S; Henry C. DeLong, C; George W. W. Saville, M; Kenneth Hutchins, SD; Burton Guy Ellis, JD; George Emery Green, SS; Loren A. Gordon, JS; Frank I. Weston, IS; Frank C. Litchfield, organist, and Harry J. Newhall, tyler.

A Public Installation of the officers of Columbian lodge, Boston, took place January 4th. The lodge was honored by the presence of Grand Master Everett C. Benton. The program included reception, musical entertainment and dancing. The officers were installed by Rt. Wor. E. Bentley Young assisted by Wor. T. D. Apollonio. Officers are: George J. Prescott, worshipful master; Howard M. Fletcher, senior warden; Franklin C. Jillson, junior warden; E. Bentley Young (P. M.), treasurer; William T. R. Marvin (P. M.), secretary; Rev. John Matteson, chaplain; Horace W. Stickney, marshal; Elmer C. Read, and H. La Rue Brown, deacons; George F. Willey, and F. B. Converse, stewards; F. G. Dayton, inside sentinel; William H. Gerrish, organist and B. Wesley Brown, tyler.

We have recently seen a program of the One Hundred and Fiftieth Anniversary of the institution of St. John's lodge, which was observed in Masonic Temple, Boston, October 1st, 1883. It calls to mind many prominent brethren who were then active, but who have since gone to their long home. The Master at that time was Samuel W. Clifford, Jr., a lawyer; the treasurer was Edward A. White, an alderman, and afterwards fire commissioner, a man well known in political and business circles; James W. Allen the long time efficient secretary; John H. North, senior deacon, afterwards Master of the lodge. Brother North was prominent in the wholesale hat business. He was

bright, active and faithful to his conception of duty. Benjamin F. Nourse, the faithful and courteous tyler, whom every one respected. Other well known members were: Wyzeman Marshall, theatrical manager; James A. Fox, Mayor of Cambridge; Curtis Guild, publisher; Stillman B. Allen, prominent lawyer; William A. Thomes, afterwards Master of the lodge, a well known writer and publisher, and others. There are also the names of some who are still active in the service of freemasonry in the lodge, also in the higher degrees of the order.

At the meeting of United lodge, No. 8, Brunswick, Me., Dec. 12th, a large number of guests from Bath and Lisbon Falls were present. The election of officers resulted as follows: Master, Samuel L. Forsaith; Senior Warden, Joseph S. Stetson; Junior Warden, Ernest L. Mayberry; Treasurer, Ira P. Booker; Secretary, James H. Fisk; Senior Deacon, William S. Rogers; Junior Deacon, Benjamin R. Merryman; Trustees, Henry C. Upton, Adelbert J. Hutchinson, Hiram A. Webber. A banquet was served at the close of the meeting.

At the regular meeting of Portland council, Royal and Select Masters, which was held at Masonic block, December 11th, the following officers were installed by Past Grand Master Albion E. Chase, assisted by Clifton L. Davis as grand marshal:

T. I. M., Franklin P. Clark; I. D. M., William L. Wish; P. C. W., W. L. Watson; Treasurer, Leroy F. Tobey; Secretary, Converse E. Leach; C. G., F. F. Breene; C. C., A. W. Read; Steward, John A. Webber; Sentinel, Warren O. Carney; Finance Committee, C. I. Riggs, W. N. Howe, E. A. Doten.

Stephen Berry, Samuel F. Bearce and Francis E. Chase, the three oldest past masters of the council, were presented with handsome past master's jewels during the evening.

Clifton L. Davis, the retiring T. I. M., was also presented with a jewel.

At the annual communication of Springvale (Maine) lodge, No. 190, Tuesday evening, December 12th, the following officers were elected: W. M., W. E. Frost; S. W.,

J. Byron Shaw; J. W., Daniel S. Stokes; Secretary, Arthur E. Horne; Treasurer, Harmon G. Allen; Trustees, A. J. Fernald, H. G. Allen, H. B. Rowe.

The annual meeting of St. Alban Commandery, Portland, was held December 14th, the following officers being elected for the ensuing year: E. C., Thomas H. Anderson; Gen., Eugene H. Winslow; Capt. Gen., Herbert W. Robinson; Treas., Em. Sir Arthur J. Floyd; Rec., William N. Howe; Financial Committee, Em. Sir B. F. Andrews, Em. Sir W. N. Prince, Howard Winslow; Sen. Ward., Merton N. Prince; Jun. Ward., Leon W. Nelson; Prel., Edward F. Fassett; Associate Prelate, Em. Sir Francis E. Chase.

Royal Arch chapter, No. 35, Yarmouth, Me., elected the following officers at its meeting, Wednesday evening, Dec. 20th: H. P., R. J. Dwyer of Freeport; K., William W. Loring; S., Philip G. Hodsdon; C. of H., George W. Seabury; P. S., Beecher T. Lane; R. A. C., J. B. Lord; Treasurer, Joseph E. Raynes; Secretary, A. H. Humphrey.

At the annual meeting of Eagle Chapter, Westbrook, Me., Dec. 18th, the following officers were chosen: H. P., Leonard Parkhurst; King, John Bates Winslow; Scribe, Ralph H. Cotton; Treasurer, Arthur W. Ricker; Secretary, Harlan P. Babb; Finance Committee, Oliver A. Cobb, Fred P. Babb, Arthur L. Prior.

Adoniram lodge, Limington, Me., held its annual meeting Dec. 12th, at Masonic hall. The following officers were elected: W. M., Guy A. Brackett; S. W., Eugene Stover; J. W., Willis F. Avery; Treasurer, Hardy McKenney; Secretary, James F. Pillsbury; S. D., Robert Haley; J. D., Edgar Wentworth.

The Fifty-fifth annual communication of Franklin lodge, No. 20, A. F. & A. M., was held in Masonic Hall, Westerly, R. I., on Wednesday evening, Jan. 17th, 1912, previous to which about one hundred and fifty brethren enjoyed a hot supper provided by the ladies of Deborah Chapter, O. E. S.

After the regular business of the annual meeting was completed, during which the

lodge was shown to be in excellent financial condition, Rt. Worshipful District Deputy Grand Master, E. Tudor Gross, took charge of the election and installation of officers, following which the retiring Master, Worshipful George E. Broughton was presented by the lodge with a fine past master's jewel and by the officers of the preceding year with an elegant past master's apron, the receipt of each being feelingly acknowledged by the recipient.

The balloting resulted in the unanimous election of Brother Albert H. Spicer, Jr., to the office of Worshipful Master, he being, at the age of 27, the youngest member ever to occupy that exalted position in the lodge.



Albert H. Spicer, Jr.

Worshipful Brother Spicer is very much interested in Masonry and promises to be one of the most popular Masters that Franklin lodge has had. He was raised in the lodge of which he is now Master on November 14th, 1905, was exalted in Palmer Chapter, No. 28, Royal Arch Masons, on March 5th, 1906, and became knighted in Narragansett Commandery, No. 27, Knights Templar, on May 2, 1906, in which year he also joined Deborah Chapter, No. 9, O. E. S., all of these bodies being located in his native town, Westerly. In 1908 he crossed the "Hot Sands," joining Palestine Temple, A. A. O. N. M. S., in Providence, and in 1911, also in Providence, received the 32°

in Rhode Island Consistory, Ancient Accepted Scottish Rite Masons.

Beside devoting much time to the duties incident to the various chairs of his lodge since becoming Senior Deacon in 1908, Worshipful Brother Spicer has also been active in Narragansett Commandery, rising from Warder in 1909 to Captain General for 1912.

Brother Spicer and his father are associated as dentists in Westerly, and the father is also a prominent member of both York and Scottish Rites, he having been Master of Franklin lodge in 1879-80, and has just been elected its Treasurer for the thirty-second consecutive time.

Franklin lodge was instituted in 1856, taking its name from Benjamin Franklin, and its annual communications are held on the anniversary of his birth.

The officers elected for 1912 were: Albert H. Spicer, Jr., worshipful master; Harry L. Bolles, senior warden; Frank F. Dodge, junior warden; R. W., Albert H. Spicer, Sr., treasurer; W. Albert E. Barber, secretary; Wm. H. Sanford, chaplain; Robert F. Barr, and Walter C. Hiscox, deacons; Daniel F. Larkin and George H. Harper, stewards; Eugene B. Pendleton, marshal; William C. Smith, sentinel; Silas T. Nye, musical director, and James H. Coleman, tyler. The Trustees of the permanent fund for three years, W., Russell B. Smith; Finance Commission, W., George Bellamy; W., Charles W. Willard and Brother Thomas E. Robinson.

Converse lodge, Malden, Mass., celebrated its silver jubilee, January 11th, with a banquet and dance. Grand Master Everett C. Benton with Mrs. Benton were the most prominent guests. There were also Past Grand Masters J. Albert Blake and Dana J. Flanders and other distinguished brethren. There were 500 at the tables. Wor. Willis I. Foss presided at the banquet. The entertainment was by an orchestra, vocal quartet, and recitations from Miss E. Knapp.

A standard silk flag has been presented to Palestine lodge, Everett, Mass., by members of the lodge. The presentation was made January 11th and was attended by a considerable formality.

A notable occasion in the history of Orient Council, Royal and Select Masters, Somerville, Mass., was created January 10, by the presence of the heads of three Masonic Grand Bodies. Edgar W. Evans, Grand Master of the Grand Council; Charles D. Burrage, Grand High Priest of the Grand Royal Arch Chapter and Everett C. Benton, Grand Master of the Grand Lodge. Each was formally received and each spoke in acknowledgment.

St. John's lodge, Providence, R. I., held its 154th Communication and enjoyed its annual banquet December 27th. The following officers were elected for the year 1912: Worshipful Master, George E. Allen; Senior Warden, Arthur S. Vaughn; Junior Warden, William L. Phillips; Treasurer, George R. Niven; Secretary, Herbert J. Briggs; Chaplain, Rev. Levi B. Edwards; Senior Deacon, Clarence H. Wall; Junior Deacon, Alfred G. Chaffee; Senior Steward, Victor H. Frazier; Junior Steward, Charles I. Luther; Marshal, Edgar C. Lakey; Sentinel, William E. Lind; Musical Director, Warren L. Turner; Tyler, Nathaniel H. West.

The banquet hall was handsomely decorated for the event, streamers of light blue being festooned from the centre of the ceiling to the sides of the hall. Over the head table shone in electric design the lodge symbol. Past Grand Master Walter A. Presbrey was the toastmaster, and following a brief speech he introduced the following speakers: Deputy and Acting Grand Master Wendell R. Davis of the Grand Lodge of Rhode Island, who spoke of the Grand Lodge; Rev. John S. Lowe, who spoke of sincerity; Edward G. Buckland, who discussed some phases of freemasonry; Herbert A. Rice, who spoke of masonry; Alderman Gilbert R. Parker, President of the board, who, representing the Mayor, spoke of the city of Providence; Prof. Prentiss C. Hoyt of Clark University, Worcester, Mass., who took for his subject "Moving Pictures," and William Larcher, Jr., who responded to the toast "The Youngest Entered Apprentice."

During the evening Manchester's orchestra played and the assemblage joined in singing a series of parodies of popular songs.

"Ladies' Night" in St. John's lodge, Boston is always an event to be anticipated with pleasure and always to be remembered with keen satisfaction. Its large membership, its accomplished officers, and its prestige of seniority evolved from the history and traditions of nearly two centuries, creates a sentiment easily idealized as an angel of Masonic loyalty with authority to say to all who approach, "Draw not nigh hither; put off the shoes from off thy feet; for the place whereon thou standest is holy ground." Appropriate as these words may be they are not in line with the social spirit and cordial hospitality of the brethren of the lodge whose Masonic vitality grows in strength and whose greetings of good will and fraternal helpfulness seem larger and larger as the years come around or opportunity give chance for their expression. St. John's ladies' night was observed Monday, January 29th, in Masonic Temple. Over 500 Masons and ladies were present among whom were Grand Master Everett C. Benton and Mrs. Benton. The program of the evening was as follows: Informal reception in Corinthian Hall at six o'clock, supper at six-thirty o'clock. Entertainment in Ionic Hall at eight o'clock and dancing in Gothic Hall from nine to twelve o'clock. Brother Harry Daggett's orchestra furnished music and Brother Charles S. Johnson officiated at the organ. Wor. Master Hurl led the march to the banquet hall with Mrs. Benton, Grand Master Benton escorted Mrs. Hurl. There was no speech making but at the conclusion of the supper Wor. Master Hurl spoke a few words of welcome and addressed Grand Master Benton as one of many who had brought honor to the Masons of Massachusetts. There was another man, he said, whose name the lodge revered, that of John Newman, a member from 1783 to 1804, who hung out the lantern in the Old North Church, April 18, 1775, for Paul Revere, and whose grand daughter, Miss Harriet Newman, was their guest. Wor. Master Hurl sprung a surprise which few others will be able to imitate when he called on his "deputy," who proved to be Mrs. Hurl, to deliver the official greeting, and she did it in verse, not only singling out the grand master, of whom she said, "with one accord, from South and East and West, the ladies of St. John's salute their guest," but

spoke thus of Mrs. Benton: "Your honored lady we will now install most worshipful grand mistress of us all." Then she referred to the record of St. John's from first to last as being worthy of a great historic past.

The company indicated its approval by enthusiastic plaudits.

The poem in full is as follows:

Most Worshipful Grand Master:
Your title with its quaint high-sounding phrase

Inherited from far off ancient days,
Expresses well our reverence and awe
For all the grandeur of Masonic law.
In you we see embodied every grace
To fit you for this high official place.
With one accord from south and east and west

The ladies of St. John's salute their guest.

Your honored lady we will now install
Most Worshipful Grand Mistress of us all.
Her high prerogative shall ever be
To stimulate our zeal for Masonry,
And by her own example lead the way
In gracious acts of kindness day by day.
An inspiration by her presence here,
We bid her welcome to St. John's good cheer.

The record of St. John's from first to last
Is worthy of its great historic past.
Long has it stood for high Masonic worth,
With membership encircling all the earth,
And as the greatest joy a woman asks
Is cheering on her heroes in their tasks,
We pledge ourselves anew to do our best,
Forever loyal to St. John's behest.

Among other guests at the tables were: Harry P. Ballard, senior grand warden and Mrs. Ballard; Herbert F. French and Mrs. French; Charles H. Ramsay, grand treasurer; Thomas W. Davis, recording grand secretary, and other members of the Grand Lodge. There were also masters of the lodges meeting in the temple and their ladies. The souvenir program contained an excellent likeness of Wor. Master Hurl, also the names of the several committees in charge of the entertainment. The executive committee consisted of John C. Hurl, worshipful master; Walter L. Hendricks, senior warden, and Frederick S. Fogg, junior warden.

Grand Master Everett C. Benton visited Amicable lodge, Cambridge, Mass., Jan. 4th, and presented the lodge with a gavel made of cedar taken from the forests of Mt. Lebanon. The officers of the lodge who were installed by Rt. Wor. William H. H. Soule are: Charles A. Stover, WM; John Hamilton, SW; William H. Walker, JW; Charles E. Stevens, T; Elbridge G. Stevens (PM), S, for 13th year; Rev. Henry H. Saunderson, C; Samuel D. Elmore (PM), M; Albert W. Pratt, SD; Charles L. Hille, JD; Lyman S. Hapgood, SS; Chester C. Bullen, JS; William R. Milton, IS; Claude E. Saunier, organist; Fred L. Churchill, tyler.

Grand Master Everett C. Benton paid a fraternal visit to Belmont lodge, Jan. 2d. He is an associate member of the lodge and was warmly welcomed by Wor. Master Poor.

A gavel made of timber felled and prepared in the forests of Lebanon, and brought down to Mt. Lebanon lodge of Beyrouth, was presented by the grand master. He held a reception later and shook hands with all those in the room.

Past Master S. Everett Tinkham of Washington lodge was to have conducted the installation, but an attack of the grippe prevented his attendance. Grand Lecturer Putnam officiated at short notice. Treasurer Locke was inducted for the 35th term and Secretary Houlahan began his 15th year in that office.

The following is the organization for 1912: Charles W. Sherman, WM; Royal T. Brodrick, SW; Fred S. Pry, JW; James E. Locke, T; Charles H. Houlahan (PM), S; Rev. Jesse Coker, C; Irving B. Frost (PM), M; C. E. Russell, SD; J. F. Edgar, JD; Amos L. Taylor, SS; Alex E. Corbett, JS; J. P. Stone, IS; Henry F. Arenstroup, Tyler.

Past Master James Gould installed the officers of Star of Bethlehem lodge, Chelsea, Dec. 20th, it being the seventh successive year he has acted in the same capacity. Officers of the lodge are: Alfred W. Martin, WM; Charles W. Gould, SW; Frank E. De Lano, JW; Albert A. Fickett, T; Elmon C. Faunce, S; Richard Burns, C; Charles H. Grantman, M; Mellen C. M. Hatch, SD;

Peter C. Noble, JD; Allison W. Stone, SS; William G. Page, JS; Thomas M. Killick, IS; Merton D. Williams, organist; William H. Nudd, tyler.

Worshipful Brother George C. Thacher, in addition to a past master's jewel which he might have anticipated on completing his service as Master of Rabboni lodge, Dorchester, Mass., was surprised and delighted with a magnificent past master's apron which was given him as a mark of esteem and good will by the 40 candidates who were enrolled during his year's administration. David C. Otis was the spokesman, and the gift was the most elaborate past master's apron that could be purchased. On the back of it are the words in letters of gold: "Presented to Wor. Bro. George C. Thacher, Past Master of Rabboni Lodge, by the candidates of 1911."

The jewel came from the hands of Past Master Herbert M. Dodge, and the design shows a gold banner on which is the device: "Rabboni Lodge, 1869." To this are suspended the square and compasses, and on the former, in black enamel, are emblems of the order. In the center of the two "great lights" is a representation of the sun's rays, resting upon which is a large amethyst. The inscription on the back is: "Rabboni Lodge to WB George C. Thacher, PM, Dorchester, Dec. 21, 1911."

In recognition of the quarter of a century during which George H. Alexander has been treasurer he received a large-sized gold emblem, made up on a bar on which is the word Rabboni; his monogram which is joined to a circle, inside of which are the crossed keys significant of his office. On the reverse side are the words: "Presented to George H. Alexander by Rabboni Lodge, 1866, Treasurer, 1911." The tribute was presented by the new master and when he made known his intention there was hearty applause.

Past Master Benjamin S. Frost had the aid of Past Master Francis S. Lord in conducting the installation. The reception to the veteran, Tyler Bird, was very enthusiastic and was renewed when he retired. The following is the organization for 1912: Frank I. Black, WM; George T. Wiley, SW; Charles S. Winne, JW; George H. Alexand-

er, T; Arthur W. Hunt, S; Rev. James Huxtable, C; Benjamin S. Frost (PM), M; Andrew E. Sherburne, SD; Arthur H. Davidson, JD; J. Rudolph Bartlet, SS; Owen A. Jackson, JS; Frederick L. Edwards, IS; Bennie B. Gillette, organist; Benjamin C. Bird, tyler; Robert H. Black, assistant tyler.

Instead of a bouquet Rt. Wor. William H. H. Soule was presented with a box of cigars after he had completed the installation ceremony in Charity lodge, Cambridge, Mass., New Year's night. His marshal, Wor. Wm B. Reid, was served in the same manner. It is an interesting fact that it was the 60th time that Brother Soule has officiated as installing officer in various lodges. The leading officers of Charity lodge for 1912 are: Fred W. Jouett, WM; Edw. L. Pierce SW; Fred A. Keniston, JW; John E. Ricker (PM), T; George McCallar (PM), S.

The following officers of St. John's Commandery, K. T., Bangor, Maine, were elected at the annual conclave, January 3d: Dr. Langdon S. Chilcott, eminent commander; Virgil E. Tucker, generalissimo; Fred T. Chalmers, captain general; C. E. Collamore, senior warden; W. H. Hallett, junior warden; Thomas W. Burr, prelate; Frank P. Denico, treasurer, and John H. Stone, recorder.

Darling S. Hayes of Sanford, Maine, died at his home, January 5th. He had attended to business during the day and fell dead on arising from his evening meal. He was a freemason and had been commander of the Maine division of the Sons of Veterans, and was held in high esteem by his fellow townsmen, and had hosts of friends.

Grand High Priest Charles D. Burrage, helped to make notable the 90th birthday of Mt. Zion R. A. Chapter, Stoughton, Mass., by accepting an invitation to preside over the installation of the officers of the chapter. The Grand High Priest was accompanied by a suite of prominent companions of the capitular rite. Officers of Mt. Zion chapter are: Arthur W. Chase, high priest; Ernest B. Southworth, king;

Freddy Mosely, scribe; Gordon Southworth, treasurer; Benjamin F. Blye (P.H.P.), secretary. Grand High Priest Burrage delivered an address on "The Symbols of Masonry."

A charming and most successful "Cafe Concert" was given by Cambridge Commandery, K. T., Em. Charles R. Putnam, commander, January 9th. There was a banquet, music and dancing.

In the amusement hall the windows were curtained with flags and bunting draped the walls. The glow from the center electric lights was subdued by colored paper, while on the three-score social tables a tiny ray rose out of a bunch of flowers in a tall glass vase. The whole effect was restful. At intervals ices were served. For two hours the company listened to music from an orchestra and vocal numbers from the Meistersingers, the old-time melodies of the latter being most pleasing. An Italian duet by Wirt Phillips and Harold Tripp, in costume, was loudly applauded. A pretty feature was the fancy dancing of Miss Dollie Poole. Each woman visitor received as a souvenir an artistic commandery beauseant.

In the lodge room there was a chance to witness the noval display of lights, and an hour's program that included organ numbers by Claude E. Saunier, chorus and vocal selections. From that there was a retreat to the amusement hall, the floor of which had been ready for the dancers, and midnight found the room still in their possession.

Soley lodge, Somerville, Mass., held a successful Ladies' Night, January 29th.

The number of tickets was limited to 300, the seating capacity of the banquet hall. The reception in Endicott Hall, the lodge room, was of the most informal and social character.

The banquet hall was filled promptly at the hour appointed, and here, after an invocation by Chaplain Martin, jollity and good nature reigned supreme. There was orchestral music in plenty, but even the enjoyment of this was eclipsed by the popular songs of sentimental, fraternal and rag-time character in which the company indulged.

The special guests of the lodge were DDGM Robert W. Oliver, who, in the absence of the chaplain, invoked the divine blessing; Major Charles A. Burns, Edgar W. Evans, grand master of the Grand Council of Massachusetts; Harvey Saxton, Master of King Solomon's lodge; Charles W. Spear, Master of John Abbott lodge; Edward H. Pearson, High Priest of Somerville chapter, and Oscar G. Sargent, Master of Orient Council; all accompanied by their ladies.

Hugh De Payens Commandery, K. T., Melrose, Mass., conducted the annual "Juvenile Party," January 28th. A song written especially for the occasion by Past Commander Milton A. Stone was sung by a chorus of 200 young voices while the young people marched around each waving a flag. Each young guest shared in the distribution of bonbons and plenty of fun was afforded when the paper hats were brought out and worn.

The entertainment consisted of a Punch and Judy show, games under the direction of Miss Mattie Foster and music. There was a collation with souvenir boxes of candy for the children.

We are pleased to call the attention of our readers to the advertisement of "The New Age Magazine," which appears on another page. The publication is well worth your patronage. If you read the "New Age" and the "New England Craftsman" you will keep in touch with what you most need to know about Freemasonry.

Most Excellent Companion Smith B. Harrington, senior past grand high priest of the Grand R. A. Chapter of Massachusetts, who was for many years president of the firm of Bent & Bush now has an office at 368 Washington Street, and will be very glad to see his friends who need any thing in his line.

The Lincoln Trust Company expresses its loyalty to the memory of the distinguished American whose name their company bears by issuing an embossed likeness of Lincoln with a copy of his Gettysburg address.

Grand Master Everett C. Benton of the Grand Lodge of Massachusetts has taken advantage of the presence of the Duke of Connaught, the Grand Master of the Grand Lodge of England, on this side of the Atlantic to present him with an expression of the fraternal regard of the Grand Lodge of Massachusetts. The sentiments of good will were engrossed on parchment in gold and were delivered by a committee representing the Grand Master at Ottawa, Canada.

The representatives were: Right Worshipful Louis Carver Southard, past master of Paul Dean lodge of North Easton, past deputy grand master of the Grand Lodge, and judge advocate of the Massachusetts consistory 32°; Right Worshipful Melvin Maynard Johnson, past master of the Monitor lodge of Waltham, past district deputy grand master of district 5, past senior grand warden of the Grand lodge and at present a member of the board of directors, and Worshipful Philip Tillinghast Nickerson, presiding and past master of Winslow Lewis lodge of Boston, and by virtue of that office a member of the Grand lodge and a member of Massachusetts consistory 32°.

The deputation was received by the grand master of England's grand lodge in the offices of the Governor-General in the Parliament buildings with the royal flag flying at the private standard. The arrangements for the audience had been made by Consul-General John G. Foster. Horace Monroe Sanford, vice and deputy American consul-general at Ottawa, also showed every attention.

The inscribed parchment bore not only the greetings of the Massachusetts grand master but a "cordial and urgent invitation" for the Duke of Connaught in his official Masonic capacity to pay a fraternal visit to the oldest American descendant of the Grand Lodge of England. The parchment, signed by "Everett C. Benton, grand master of Masons in Massachusetts," and attested by "Thomas W. Davis, grand secretary," was read to the duke by Mr. Nickerson.

The members of the delegation had an opportunity to meet many prominent Canadian brethren. They visited Dalhousie lodge, No. 52, at Ottawa, whose presiding officer was Worshipful George Parker, where they met among others, the minister of mines, M. W. Aubrey White of Toronto,

past grand master of the Grand Lodge of Canada and Ontario; Senator William Gibson of Hamilton, also a past grand master, and now most puissant grand commissioner of the supreme council of Canada; Senator John V. Ellis, past grand master of the Grand Lodge of New Brunswick; Senator Bostock, past grand master of the Grand Lodge of British Columbia; Senator Ross, past grand master of the Grand Lodge of Nova Scotia, and Senator Bell, another past grand master of the Grand Lodge of Canada and Ontario.

At the dinner given the deputation in the apartments of Dalhousie lodge the toast to the Grand Lodge of Massachusetts and to its presiding head was proposed by District Deputy S. A. Luke, and, while there were addresses by all the Americans present, and by many of the Canadians, the formal reply was made by Mr. Southard.

After leaving the offices of the Governor-General, the deputation was taken to the Rideau Club, where they were entertained by J. K. Kerr, ex-speaker of the Dominion Senate and now leader of the opposition of that body, also a past grand master of the Grand Lodge of Canada and Ontario.

The lodges in the 13th Masonic District of Massachusetts will exemplify the degrees by authority of Grand Master Benton, at Fitchburg, February 22d, under the direction of District Deputy Grand Master C. Willis Bennett. Grand Lecturer Putnam will assist.

The officers of Lafayette lodge, North Adams, Mass., for 1912, are: W. J. Geddis, worshipful master; F. C. McIntyre, senior warden; L. N. Davis, junior warden; W. G. Carter, treasurer; A. W. Fulton, secretary; R. B. Harvie, chaplain; E. E. Byam, marshal; T. M. Northup and J. R. Button, deacons; F. A. Windover and Robert H. Harvie, stewards; A. M. Burdick, tyler, and J. M. Chambers, organist.

At the recent meeting of the Lodge of King Solomon's Temple, No. 3,464, held at York, both the President of the United States and Prince Frederick Leopold of Prussia were elected members, and in ac-

knowledge, Bro. A. E. Coveney, the Master of the Lodge, has received a letter from the Prince, as follows:—"I hasten to thank the Worshipful Lodge of King Solomon's Temple for their great mark of distinction in electing me a member of the Lodge, and more especially for the address, which I perused with pleasure. I feel both gratified and flattered by the good wishes transmitted to me, and sincerely reciprocate the hearty good wishes.—Frederick Leopold, Prinz von Preussen, Jagdschloss Klein-Glienecke, 20th December, 1911." President Taft has also sent a letter of thanks enclosing an autographed photograph of himself.

The foundation of a Masonic Temple has been laid in Pretoria, Transvaal, to be erected by the "United Masonic Lodges Trust." There are now three Lodges in Pretoria under the Scottish Constitution, namely, Pretoria, Celetic, 770; Concordia, 952; and Unity, 1,006; while Royal Arch Masonry is represented by Chapter Acacia, 231, S. C.

Frederick Robie, Ex-Governor of Maine, died at his home in Gorham, February 2d, aged eighty-nine years. He came from distinguished ancestry, which has been traced back as far as John Robie of Castle Donington, England, who died there in 1515. Among the later ancestors were members of the legislatures of Massachusetts, New Hampshire and Maine, and soldiers in the King Philip War, the War of the Revolution and that of 1812, and he himself served as Paymaster of Volunteers during the Civil War and was brevetted as Lieutenant Colonel for important services in that office. He served ten terms in the Maine legislature, was a member of three executive councils, and was Governor of Maine from 1883 to 1887, was president of the First National Bank of Portland, Gorham Savings Bank, Eastern Telegraph Company, and Dirigo Mutual Fire Insurance Company, and a director of Union Mutual Life Insurance Company of Portland, Portland Trust Company and Fidelity Trust Company. In 1899 he was Commander of the Grand Army, Department of Maine, and at his death was Commander of Maine Com-

mandery of the Loyal Legion. He was a member of Harmony Lodge, Portland Commandery and Portland Consistory. He did zealous and efficient work for public education and was an exceedingly active, useful and influential public servant.

Willard C. G. Carney, Assistant Grand Tyler of Grand Lodge of Maine, and twin brother of Warren O. Carney, Grand Tyler, died in Portland, January 27th, aged seventy-three years. He had been Inspector of the Portland board of health the past eighteen years; was a member of Ancient Landmark Lodge and Portland Consistory, and was Past Commander of Blanquefort Commandery. He was a man of high Christian character, and was held in affectionate regard by all the brethren.

Greenleaf Chapter, of Portland, celebrated its fiftieth anniversary, February 5th with appropriate exercises.

Harmony lodge, Gorham, Me., held its installation, January 10th. Isaac A. Clough, D. D. G. M., installed Edgar F. Carswell, W. M.; Stephen E. Patrick, S. W.; Fred'k R. Summersides, J. W.; C. N. Hayes, Treas.; Chas. E. Cobb, Sec.; Theodore Shackford, Mar. After ceremony, about 200 brethren, with their families, enjoyed a fine musical programme and a supper.

The oldest member of Maine Masons in Somerset county and probably one of the oldest in Maine, is Alanson M. Perkins of Skowhegan, who a few days ago was 88 years old. He became a member of North Star lodge of North Anson 58 years ago. He is also one of the oldest lumbermen in the county. Mr. Perkins was born in a log cabin at Madison, the son of Seth and Nancy (Warren) Perkins. Until he was 21 years old he was a farmer. Then in 1851 he got the gold fever and went to California. After his return, four years later, he married Miss Persis Stevens of Starks. Four children were born to them, three of whom are now living. Mrs. Carrie Fairbrother of Skowhegan, with whom Mr. Perkins makes his home, H. B. Perkins of Skowhegan and Mrs. Ethel Buker of Boston.

ALL SORTS

Downward the path of life! O, no!
Up, up, with patient steps, I go;
I watch the skies fast brightening there;
I breathe a sweeter, purer air.

—Anon.

"If I could only experience some great grief," sighed the poet, "I think I might be able to write a deathless lay."

"Then get ready to write," said his wife. "The great grief has come. The Williamsons' dog got into our kitchen a few moments ago and ran away with the steak you brought home for dinner."

"Why doesn't your wife sing to the baby when it cries?"

"Sh! We've found out that the neighbors would rather listen to the baby."

"John," said the Rev. Mr. Goodman to his hired man, "are you a Christian?"

"Why—er—no, sir," replied John.

"Do you ever swear?"

"I—I'm sometimes a little keerless like in my talk."

"I am sorry, John," rejoined Mr. Goodman. "But we will converse about this some other time. I wish you would take this money and settle this bill of four dollars for thawing out a water pipe, and talk to the man in a careless kind of a way, as if it were your own bill."

"How much milk does your cow give a day?"

"'Bout eight quarts, lady."

"And how much of that do you sell?"

"'Bout twelve quarts, lady."

Mother—"Tommy, what's the matter with your little brother?"

Tommy—"He's crying because I'm eating my cake and won't give him any."

Mother—"Is his own cake finished?"

Tommy—"Yes'm, and he cried while I was eating that, too."

He was watching his neighbor's troublesome boy climb a tree, and he had a look of painful anxiety on his countenance.

"Are you afraid the lad will fall?" he was asked.

"No," he replied, "I'm afraid he won't."

"And when he proposed did you tell him to see me?" asked her mother.

"Yes, Mamma, and he said he'd seen you several times, but he wanted to marry me just the same."

"You are the first man I ever permitted to kiss me."

"And you are the first girl I ever kissed. Will you marry me?"

"I wouldn't marry a liar."

"I would."

—Houston Post.

Suffragette—"We ask no concessions on account of our sex, sir. All we ask is to be treated like men."

Mere Man—"Sure! Come in and have something."

"Waiter," he complained, "I smell fresh paint." "If you just wait a minute, sir," answered the obsequious functionary, "those young ladies will have gone away."

"I think," said the professor, "that I am about to solve the problem of bringing the dead back to life."

"For heaven's sake stop!" exclaimed the man who had buried two wives and was living happily with his third. "What's the use starting trouble when it's as easy to let well enough alone?"

Judge—"Can't you and your husband live happily without fighting?"

Mrs. Casey—"No, yer Anner; not happily."

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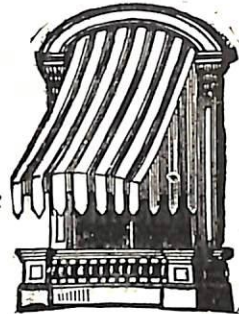
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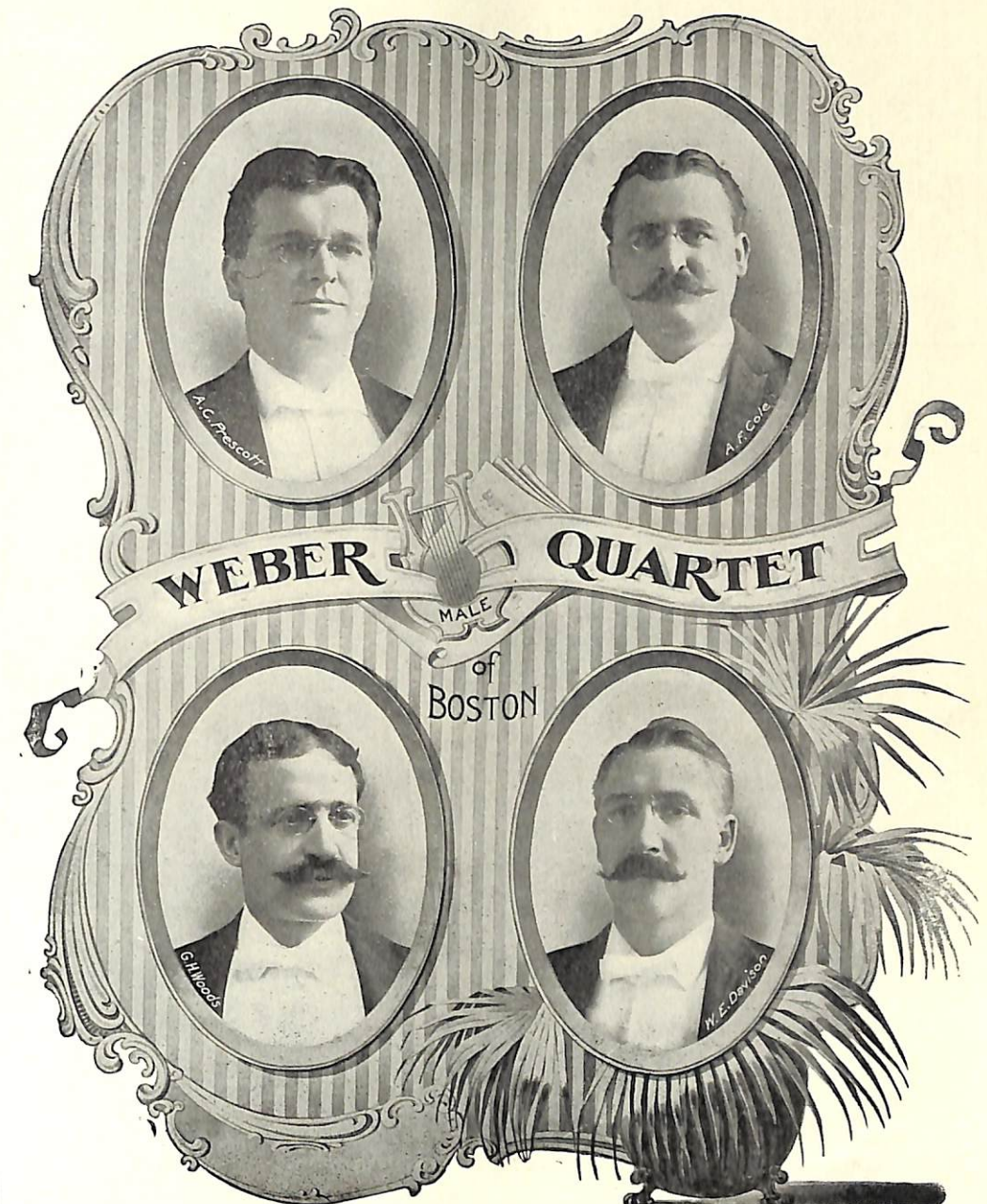
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